

# The Christian Spiritualist.

EDITED BY GEORGE SEXTON, LL.D.

"BUILT UPON THE FOUNDATION OF THE APOSTLES, JESUS CHRIST HIMSELF BEING  
THE CHIEF CORNER STONE.—EPH. II. 20.

No. 53.—Vol. V., 5.

MAY, 1875.

PRICE 2D.

Published on the first of each month, Price Sixpence.

**THE SPIRITUAL MAGAZINE.** Edited by GEORGE SEXTON, M.A., LL.D., F.Z.S., F.A.S.

The *Spiritual Magazine* is the oldest of the periodicals devoted to the cause of Spiritualism, having now been in existence for fifteen years. It has from the first taken a very high stand in the literature of the movement, having been contributed to by men of the greatest literary ability, and contained only such articles as were likely to have a permanent interest. In this respect, it presents a marked contrast to the other journals, which have simply been, as a rule, mere records of news, and although rendering valuable aid to the cause, yet from their contents only likely to have an ephemeral value. The *Spiritual Magazine* has always aimed at supplying its readers with a much higher kind of literature, and such as may fairly bear comparison with the articles contained in the general Monthly Magazines and Quarterly Reviews. During the past fifteen years, its late editor has worked indefatigably to make it worthy of the purpose he had in view, and has devoted the greater part of his time to its production. That he has admirably succeeded will be obvious to all those who month by month have perused the valuable papers contained in its pages, many of which have been reprinted, and now form standard works on the various phases of Spiritualism.

In taking upon himself the editorship of this Magazine, Dr. Sexton hopes to preserve its well-known literary character, and largely to increase its circulation. Since the *Spiritual Magazine* was established, Spiritualists have enormously increased in number, and the movement has made itself felt in every part of the civilized world. Men of the very highest scientific eminence and literary culture have enlisted themselves under its banner, and there is now therefore more than ever a necessity for a journal which shall represent the highest philosophy of the principles of Spiritualism. To produce such an organ will be the aim of the New Editor of the *Spiritual Magazine*. No competition with any existing periodical will be attempted, since the functions of this journal will be seen to be of a distinctive character, and to fill a place which but for it would be left empty.

The Magazine has never been a pecuniary success, but in the present state of the movement, it certainly ought to be made remunerative. That it will ultimately become so, the Editor has no doubt whatever. In the meantime, he must ask all the friends of the cause to support it and make it known in the respective circles in which they move, and to aid him with such pecuniary assistance as they may feel disposed to render. Any donations, therefore, with which he may be favoured, will be gratefully accepted.

A new series of the Magazine commenced in January, 1875, and this will present, therefore, a favourable opportunity for new subscribers to commence taking it regularly. It will be sent post-free, direct from the office on the following terms:—

	£	s.	d.
One copy, monthly, post-free .....	0	7	0 per annum.
Two do. do. do. do. do. do. ....	0	12	0 do.
Twenty-five do. carriage unpaid .....	5	0	0 do.

This last arrangement is recommended to the attention of those who desire to promote the circulation of the Magazine.

As the *Spiritual Magazine* circulates largely amongst the reading public, and is sent gratuitously to Clubs, Reading-Rooms, Mechanics' Institutes, Literary Societies, &c., it forms an excellent medium for advertisers.

All communications, whether of a literary or a business character, to be addressed to DR. SEXTON, 75, FLEET STREET, LONDON, E.C.

Published by Smart and Allen, London House Yard, Paternoster-row, London, E.C.

## WORKS BY

WILLIAM HONYMAN GILLESPIE.

(OF TORBANEHILL),

F.R.G.S., F.Z.S., F.G.S.L., Etc.,

ON THE SUBJECT OF

THE BEING AND THE ATTRIBUTES

OF

## The Lord God.

1. THE NECESSARY EXISTENCE OF GOD. Fourth Thousand of the Fourth (or RUSSEL) Edition. Crown 8vo, sewed 3s.; cloth, 4s.
2. THE ARGUMENT, A PRIORI FOR THE BEING AND THE ATTRIBUTES OF THE LORD GOD, THE ABSOLUTE ONE, AND FIRST CAUSE. Fifth Edition, Crown 8vo, cloth, 3s. 6d.; Small 4to, cloth, gilt top, 5s.
3. The same Work. Sixth (or Theists') Edition. Crown 8vo, cloth, 5s. Small 4to, cloth, gilt top, with Portrait, 7s. 6d.
4. ATHEISM OR THEISM? Debate between Iconoclast (the celebrated Charles Bradlaugh, of London, the accredited Champion of British Atheists), and others, and W. H. Gillespie, of Torbane-hill. In One Volume, cloth lettered; Fine Edition, 7s. 6d.; Cheap Edition, 5s.
5. The same Work, in Weekly Parts, 2d. each Part; 25 Parts in all.

London: HOULSTON & SONS, 7, Paternoster-square.  
Edinburgh: JOHN MENZIES & CO., 12, Hanover-st.,  
And all Booksellers.

FREDERIC ROWLAND YOUNG, formerly Editor of the *Christian Spiritualist*, begs to offer the following

LIST OF LECTURES,  
All bearing more or less on the general subject of

### MODERN SPIRITUALISM.

1. Spiritualism Explained and Defended.
  2. Are the Scriptures opposed to Spiritualism?
  3. The Dangers of Spiritualism.
  4. The Benefits of Spiritualism.
  5. The Duties of Spiritualists.
  6. Some Objections to Spiritualism Stated and Answered.
  7. The Question, "If a man die shall he live again," viewed apart from Spiritualism.
  8. The Resurrection of the Body.
  9. Miracles—Past and Present.
  10. The Philosophy of Prayer.
  11. The Resurrection of Christ.
  12. Inspiration—General and Special.
- TERMS:—One Lecture, Three Guineas; Two Lectures, Five Guineas; Three Lectures, Six Guineas. These terms will be inclusive.  
Swindon, Wiltshire,

August 24, 1874.

NEW WORK BY DR. SEXTON,

SHORTLY WILL BE PUBLISHED,

DISCOURSES ON SPIRITUALISM AND COGNATE SUBJECTS, by

GEORGE SEXTON, M.A., LL.D., F.Z.S., F.A.S.,

Honorary Fellow of the Royal Italian Society of Science;

Honorary Member of L'Accademia dei Quiriti, Rome, &c., &c., &c.

This volume will contain the two Lectures on "The Philosophy of Spiritualism," given at the Crystal Palace in 1873, which produced at the time so great a sensation; "A Discourse on Protoplasm, Life and Spirit, a Reply to Professor Huxley;" Orations on "Death Physiologically and Psychologically Considered;" "Spiritual Phenomena, what do they Prove?" "The Mission of Spiritualism, an Answer to the Question Cui Bono?" "The Philosophy of Trance;" "Comparative Merits of Spiritualism and Secularism;" "Objections to Spiritualism Stated and Examined;" "Man as a Spiritual Being;" and many other subjects.

The Volume will be beautifully got up, bound in cloth, gilt lettered, and admirably adapted for the drawing-room table, or for presentation.

It will be published at 5s., but Subscribers who send in their names at once, will be supplied with single copies at 3s. 6d., three for 10s., or seven for £1 1s.

It need hardly be said that such a volume can only be made to pay by obtaining a very large circulation, and we shall be glad, therefore, if our readers will procure as many subscribers as possible without delay. The following copies have been already subscribed for:-

Table listing subscribers and the number of copies they have subscribed for. Includes names like Morell Theobald, Esq., Mr. John Haworth, Mr. James Bowman, etc.

Now Ready, in clothgilt, lettered, price 2s. 6d.; in paper covers, price 1s.

SCIENTIFIC MATERIALISM, CALMLY CONSIDERED. Being a reply to the Address delivered before the British Association at Belfast, on August, 19th, 1874,

BY

PROFESSOR TYNDALL, LL.D., D.C.L., F.R.S., President.

A DISCOURSE,

Delivered in London on Sunday Evening, Aug. 23rd, 1874,

BY

GEORGE SEXTON, M.A., M.D., LL.D., F.Z.S.,

Honorary Fellow of the Royal Italian Society of Science, Honorary Member of L'Accademia Dei Quiriti, Rome, &c., &c., &c.

"We have read this work most carefully, and have no hesitation in saying that the Professor has here met with his match. Dr. Sexton's scientific knowledge, trenchant logic, eloquence, and faith in Christianity as a Divine Revelation, combine in presenting us with an argument against the dreary Atheism that arrogates to itself the name of Science which Dr. Tyndall, the champion of materialism, will find it impossible to answer. To all of our readers who have been in any degree distressed or alarmed by the Belfast manifesto, we cordially recommend Dr. Sexton's book. It will show them how little religion or true science has really to fear from the modern unbelief of which Dr. Tyndall is so eminent an exponent."—North Wilts Herald.

London: J. Burns; and may be had at the Office of the Christian Spiritualist, 75, Fleet-street, London, E.C., and sent post free on the receipt of 12 or 30 stamps.

A LIST OF LECTURES ON MODERN SPIRITUALISM and Cognate Subjects, Delivered by

GEORGE SEXTON, M.A., LL.D., D.Sc., F.Z.S.,

Honorary Fellow of the Royal Italian Academy of Science, &c.

- 1. The Claims of Modern Spiritualism on Public Attention.
2. How I became Converted from Scepticism to Spiritualism.
3. Spiritual Phenomena; What do they Prove?
4. & 5. The Philosophy of Spiritualism, with Criticism of Adverse Theories invented to account for the Phenomena.
6. Unconscious Cerebration, a Scientific Fallacy, and no Explanation of Spiritual Facts.
7. Psychic Force calmly considered, being a Criticism of Serjeant Cox's work, "What am I?"
8. Mediums and Mediumship.
9. The Mission of Spiritualism; an answer to the question Cui Bono?
10. Spiritualism in all Ages and all Countries.
11. Christian Spiritualism.
12. Comparative Merits of Spiritualism and Secularism.
13. Objections to Spiritualism Stated and Examined.
14. Sleep and its Mysteries.
15. The Philosophy of Trance.
16. Protoplasm, Life, and Spirit.
17. Death, Physiologically and Psychologically Considered.
18. Brain and Mind.
19. Man as a Spiritual Being.
20. The Future Life.
21. Why Spiritualism should be investigated.
22. Critical Examination of Professor Tyndall's Address Delivered before the British Association at Belfast in August, 1874.
23. Nature and the Supernatural.
24. Is Modern Spiritualism of Satanic Origin?
25. Force in its Relation to the Intellect and Morals.

OPINIONS OF THE PRESS.

"Dr. Sexton is known as one of the most distinguished scholars of the age, and famous all over the world for his extraordinary eloquence when lecturing on Spiritism."—Englishman's Magazine, Feb. 1875.

"A Lecture was delivered last night in Hope Hall, in the presence of a large audience, by George Sexton, M.D., M.A., LL.D., F.R.G.S., of London, the subject being, 'The Philosophy of Spiritualism,' with criticisms on adverse theories. Dr. Sexton's discourse was a very able one, and very different to the vulgar utterances of 'paid mediums.' He is a speaker of first-rate elocutionary power, and treated his subject in a very able way."—Liverpool Mercury, August 7th, 1873.

"LECTURE BY DR. G. SEXTON.—Under the auspices of the Leeds Psychological Society, this accomplished gentleman delivered last night to a crowded audience in the Music Hall, an instructive lecture on the Philosophy of Spiritualism, reviewing many of the Sciences, and ably explaining the great basis—Induction. Dr. Sexton made out a good case, and if he did not produce a positive result, he succeeded in fairly sweeping away the last vestige of prejudice and preconceived notions respecting the truth or falsehood of Spiritualistic phenomena, which he and others have classified, and on which they have built the so-called science of Spiritualism. This, was, we suppose, the main object of the doctor's lecture; and if so, he completely succeeded. Respecting the phenomena Dr. Sexton spoke about, we hesitate not to say that we know nothing; but this we do say that a more scientific (in the best sense of that term) lecture than that of last night could not be heard from any of our chairs in our universities."—Leeds Daily News, Nov. 4th, 1873.

POLYTECHNIC INSTITUTION.—On Wednesday evening Dr. George Sexton, M.A., delivered a very effective lecture, entitled, "The Poetry of Geology," which he treated in a singularly able and attractive manner. Considering the coldness of the evening, a fairly numerous audience attended, and showed much appreciation of Dr. Sexton's efforts for their instruction and amusement. The subject is one of the most fascinating branches of natural science, and was treated by the able lecturer so much to the satisfaction of the members present, and especially of the Committee, that Dr. Sexton's name will certainly be included in the list of the lecturers for the next session.—Southampton Observer, Dec. 5th, 1874.

Applications for Lectures on Science, Literature, Poetry, Spiritualism, Religion, &c., to be addressed to Dr. Sexton, 75, Fleet-street, London, E.C.

TO PARENTS AND GUARDIANS.—A Well-

EDUCATED YOUTH (about 14) required as an APPRENTICE to the PRINTING PROFESSION. He would have an excellent opportunity of acquiring a thorough knowledge of the business. For Particulars, apply to BANKS and SNELL, Bouverie Street, Fleet Street, London, E.C.

THE SPIRITUALIST. A Record of the Progress of the Science and Ethics of Spiritualism.

Established in 1869.

The Spiritualist, published weekly, is the oldest newspaper connected with the movement in the United Kingdom, and has a steadily increasing circulation in all parts of the world.

Among the contributors to its pages are most of the leading and more experienced Spiritualists, including many eminent in the ranks of literature, art, science, and the peerage.

Price Twopence.

E. W. Allen, 11, Ave Maria-lane, London, E.C.

SPIRITUALISM VINDICATED AGAINST THE  
UNFOUNDED ASPERSIONS  
OF THE REV. T. DE WITT TALMAGE, D.D.

A Discourse delivered in Goswell Hall, Goswell-road, London, on Sunday evening, April 11th, 1875, by

BY THE EDITOR.

"A false witness shall not be unpunished, and he that speaketh lies shall not escape."—Proverbs xix. 5.

THIS is an age of sensationalism. Nothing goes down with the public but that which is calculated to startle and surprise. The most popular men of the day are not the profoundest thinkers, the greatest scholars, the most renowned scientists, the most brilliant writers, or the most distinguished orators; but the men who pander to the wretched taste for sensation now so prevalent. In every department of life this is apparent. In literature, works containing grand and lofty thoughts dealing with the profoundest problems which force themselves upon the human mind are little read, whilst the trashy novels of Miss Braddon, and the other members of the school to which she belongs, are circulated by tens of thousands and perused with an avidity that is lamentable to witness. In poetry, bewildering rant predominates, and unmeaning balderdash is mistaken for lofty sentiment and keen penetration into nature. On the stage, Shakespeare no longer draws, or if perchance occasionally some one of his plays should prove an attraction, it is only in connection with the accessories of scenery and show, or may be what is called a new personification of some leading character, the newness of which consists in the wretched travesty of the original, which the actor has not brains enough to understand. In science, matters fare but little better. The great men of the public are neither profound thinkers nor discoverers of new truths, but men who endeavour to please the populace by talking scientific twaddle, and startling audiences with magic-lantern shows, "brilliant experiments," and verbal paradoxes. Philosophy, statesmanship, and every department of knowledge, are subject to the same rule. Sensation carries off the palm, and the line on the play-bill announcing startling effects, fitly describes the end had in view by almost all those who aim at gratifying the public taste. This is a lamentable state of things, but so it is. And now we find this same sensationalism dominant in the pulpit, and taken advantage of by conspicuous religious teachers. In America, perhaps, this is the case to a greater extent than in England, yet even here it would not be difficult to name half-a-dozen men whose popularity depends entirely upon their persistent attempts to pander to this morbid public taste. The American clergyman with whom I have to deal to-night is foremost among the sensational religious teachers. Everything that he does is studied for effect with as much care as a theatrical manager would employ in arranging the scenes of his play, or a showman resort to in planning his advertisement. Not content with sensational titles to his discourses he, in common with some other Americans, adopts the preposterous and ludicrous custom of elevating into capital letters, placed in separate lines, a few startling words, selected here and there from different parts of the discourse, making them look as though they were the headings of paragraphs, when in truth they mark no separate division in the sermon whatever, and are simply thus thrown up for effect. His discourses are, as you are perhaps aware, published week by week in this country in the *Christian Age*, a paper which has a large circulation, and has been until recently, respectably conducted. Should it continue the course, however,

that it has adopted within the last two or three weeks of outraging the feelings of great numbers of its readers, its circulation will soon be considerably diminished. For my own part, I am thoroughly astonished, as well as pained, that a respectable publisher like Mr. Dickinson and a liberal-minded editor like the Rev. G. Hunt Jackson, should have allowed the pages of their publication to become contaminated by the vile and disgraceful garbage with which Dr. Talmage has recently been feeding his flock in Brooklyn. One week we had an attack upon Universalism, a sermon in defence of the eternity of hell, containing not the smallest vestige of argument, or the slightest trace of reason or logic, but consisting exclusively of misrepresentation, denunciation and abuse. Next, an attack was made on Unitarianism, about which Dr. Talmage knows as little as he does of good manners and gentlemanly behaviour, and last week Spiritualism came in for an amount of scurrilous abuse from this gentleman, which eclipses everything that he has done before. The sermon was entitled the "Religion of Ghosts; a Denunciation of Spiritualism," and a denunciation it certainly is with a vengeance. Seldom, indeed, has anything so villainously false as many of the statements contained in it issued from a Christian minister.

The religious sensation-mongers seem to have considered it so unusually good as to be deserving of wider circulation than it could obtain in the *Christian Age*, and they have consequently issued it in a separate form, and distributed it far and wide. The merits of this elegant production you will be able to judge of as I proceed.

The objections urged against Spiritualism by Dr. Talmage, are some of them very curious and novel. Several of them might be answered by being placed one against the other, so flatly do they contradict each other. All of them, however, show how thoroughly ignorant he is of the entire subject upon which he speaks. If the large numbers of people who assemble Sunday after Sunday in the Brooklyn Tabernacle are satisfied to waste their time in listening to such a display of ignorance, slander, malignity and falsehood, we can only pity their taste and hope for their ultimate improvement. Sermons redolent of vulgarity, coarseness and slang, and overflowing with false and calumnious statements respecting other people, many of them, in every sense of the word, the superiors of the preacher, may please the depraved taste of a gaping mob, but can hardly redound to the honour of the minister, the credit of the church, the edification of the congregation, or the glory of God. However, I will deal with these charges *seriatim*.

I.—SPIRITUALISM IS AN IMPOSITION PRODUCED BY TRICKERY. Dr. Talmage remarks:—

"Nine hundred and ninety-nine out of every thousand achievements on the part of spiritual mediums are arrant and unmitigated humbug. The mysterious red letters that used to come out on the medium's arm were found to have been made by an iron pencil that went heavily over the flesh, not tearing it, but so disturbing the blood, that it came up in great round letters. The witnesses of the séances have locked the door, put the key in their pocket, arrested the operator, and found out, by searching the room, that hidden levers moved the tables. The sealed letters that were mysteriously read without opening have been found to have been cut at the side and then afterwards silyly put together with gum arabic; and the medium who, with a heavy blanket over his head, could read a book, has been found to have had a bottle of phosphoric oil, by the light of which anybody can read a book; and ventriloquism, and legerdemain, and sleight of hand, and optical delusion account for nearly everything. Deception being the main staple of Spiritualism no wonder it chooses the darkness."

Of course, this is all clear enough, and easy to be



understood, and were this the only objection urged by Dr. Talmage against Spiritualism, we should have no difficulty in ascertaining his whereabouts. The whole thing is resolvable into a series of conjuring tricks, effected by means of sleight of hand, or mechanical contrivances. Spiritualists are one half fools and the other half knaves, all the honesty and wisdom in the world being confined to the Brooklyn Tabernacle. I fancy I have shewn, in a small publication that I issued two years since, entitled, "Spirit Mediums and Conjurers," that this theory of legerdemain is utterly incompetent to explain the phenomena that take place in the spirit circles. Probably Dr. Talmage has not seen my publication; I will take care, however, that he has a copy of it with this discourse. Not that it is very important, for, as we shall see presently, he disproves the conjuring theory himself. The statement about producing the letters on the arm by means of an iron pencil is copied, with a slight alteration, from Dr. Carpenter. It is, however, preposterous in the extreme. No such effect can be produced by any hard substance, either iron or wood, as is here described. Let Dr. Talmage try the experiment for himself. Let him take a nail, or any piece of blunt iron, in the form of certain letters, and then compare the result with the writing that makes its appearance on the arm of Mr. Foster, the medium, and he will see how totally unlike they are. Even were they, however, exactly similar, the former would form no explanation whatever of the latter, because in Mr. Foster's case the name appears of a deceased person of whom he has never heard. In the case of Laman Blanchard, who visited Mr. Foster when in this country in 1862 in company with some friends—well known public men—the medium had no idea who his visitors were, and yet the name William Blanchard—Mr. Laman Blanchard's father—appeared upon Mr. Foster's arm, and afterwards the figures 27 came out upon his hand, in answer to the question of how many years Mr. William Blanchard had been in the spirit world. The letters appeared in the presence of the visitors and faded away before their eyes. Clearly no theory about scratching the arm with an iron pencil is of any avail here. And still more wonderful cases than this are recorded of Mr. Foster, as happening in Dr. Talmage's own country, on the authority of men who are above suspicion. A recent instance has been published by Dr. Eugene Crowell, of New York, which Dr. Talmage and other people who adopt the iron pencil theory would do well to consider. The case, as recorded by Dr. Crowell, is as follows:—He visited Mr. Foster unannounced and unexpected, and took his seat without saying one word, further than that he desired a séance. On Mr. Foster's consenting, without having the slightest idea as to who his visitor was, Dr. Crowell wrote on a paper the question, "What is the name of my firstborn child?" Whereupon Mr. Foster bared his arm immediately, and there appeared upon the clear skin the letters formed before his eyes in scarlet, E. W. C. These being the correct initials of the name of the child to whom the question referred, and who had passed away at the age of about four years, Dr. Crowell inquired if the full name could be given, when the medium immediately seized a pencil, and wrote Eugene Wharton Crowell. The Doctor remarks in reference to this:—"There were but two persons this side of the grave who knew the middle name, and these persons were the parents of the child." What becomes of Dr. Talmage's iron pencil theory in the face of such facts as these? The nonsense talked about the levers that moved the tables, the phosphoric oil, ventriloquism and legerdemain, all go to show the thorough ignorance

of this clerical critic. Had he taken the slightest trouble to investigate the subject he would have seen the utter impossibility of producing what are called spiritual phenomena by means of any kind of conjuring. To tell us who have seen these manifestations occur in our own houses, in the midst of our own family circles, in the absence of ventriloquism, phosphoric oil, and mechanical contrivance, that clumsy jugglery has anything to do with the matter is an insult to our intelligence. Dr. Talmage knows nothing whatever of the subject about which he talks, and his sermon is only another illustration of a very old aphorism: "There came a wise man and a fool; the wise man heard, investigated and decided; the fool decided."

II.—SPIRITUALISM IS A HALLUCINATION PRODUCED BY EATING HOT MINCE PIE, AND TO BE CURED BY BILIOUS MEDICINE. The Brooklyn preacher proceeds:—

"You have all seen strange and unaccountable things in the night. Almost every man has at some time had a touch of hallucination. Some time ago, after I had been over tempted to eat something indigestible before retiring at night, after retiring I saw the president of one of the prominent colleges astride the foot of the bed, while he demanded of me a loan of five cents! When I awakened I had no idea it was anything supernatural. And I have to advise you, if you hear and see strange things at night, to stop eating hot mince pie and take a dose of bilious medicine. It is an outraged physical organism, and, not to deceive the very elect after sundown, does nearly all its work in the night. The witch of Endor held her séances at night; so do all the witches."

This is to resolve the whole thing into a disordered imagination. So, then, conjuring tricks after all, despite the parade that has been made of them, will not serve to aid in solving the problem. We should be glad to be informed how any phenomena can be at the same time objective trickery and subjective illusion. Dr. Talmage, in resorting to these two methods of explanation, simply refutes himself. Had he adhered to one or the other, he might have clung to it and preserved his consistency; but in advancing the two he displays his utter incapacity for reasoning and proves too much. Worse still, however, he has more theories yet, as we shall see as we proceed. Now what are we to understand by this miserable balderdash about "hot mince pie," and "bilious medicine;" elegant subjects, in all truth, to introduce into a sermon professedly evangelical to the highest degree. Dr. Talmage was tempted to eat something indigestible—which is certainly not much to his credit; had he been a Spiritualist, he would probably have paid some attention to the laws of diet—and then went to bed and dreamed of a retiring President sitting astride his bedstead, begging for the loan of twopence-halfpenny. In the morning he awoke, and had not, he tells us, the slightest idea that anything supernatural had occurred. Great heavens! How marvellous, to be sure, to think that a man should eat too much supper, go to bed and dream of the President of a college begging him to lend him a few coppers and not immediately conclude that something supernatural had happened! Verily, this Dr. Talmage must really be the *Sapientium octovus*. But what has all this pulpit twaddle to do with Spiritualism? Indeed, one might ask with a good show of reason, what has it to do with religion? Spiritualists do not get their manifestations after eating "hot mince pie," nor do they find that antibilious medicine will produce any effect upon the phenomena. Their experiences do not come in dreams, but when all concerned are wide awake. Nor do mediums select night, in order to work their marvels under cover of the darkness, many of them having as



strong a liking for daylight as Dr. Talmage himself, though if the whole thing be the result of imagination, the mediums—or witches, as Dr. Talmage chooses to call them—have little, indeed, to do with the matter. If we are the victims of hallucinations, then no mediums are required, since the “hot mince pie,” and the indigestion which follows, can accomplish everything that is required. The theory of imagination is, however, a thousand times more absurd than the hypothesis of deception. To say that sober, respectable, rational, dispassionate, cool-headed, intelligent men, half-a-dozen at a time, imagine that they see things which have no existence, is to set aside all the laws of evidence, and to render certainty in the most simple matters utterly impossible. Serjeant Cox, who, bear in mind, is not a Spiritualist, says in reference to a large number of the facts and manifestations upon which Spiritualism is based:—“Here is evidence which in any court of justice in the world would be held to be conclusive proof of the fact asserted by the witnesses, whose honesty and capacity nobody has questioned. If so palpable a fact as the motion of an untouched table cannot be received on the testimony of so many observers, specially charged with the duty of noting and testing, truth in any matter must be unattainable, and treatises on evidence a mockery. All the facts of Science must equally be denied, for not one of them is established by better evidence than is this fact of motion without contact.” Now, Serjeant Cox is a judge in a Criminal Court, and should be, therefore, tolerably competent to form an accurate opinion of the value of evidence. What think you would be his opinion of a council who should endeavour to destroy the evidence of a number of intelligent and impartial witnesses in a law case by declaring that they were suffering from a disordered imagination caused by eating too much mince pie, as was proved by the fact that he himself ate pork chops for supper the night before, and dreamt that the Chancellor of the University of Oxford came to him, and pressed him for the loan of twopence. But enough of this. Such imbecile drivels are utterly unworthy of notice.

III.—SPIRITUALISM IS THE RESULT OF SOME OCCULT FORCE, WHICH MAY BE HEREAFTER DEMONSTRATED. Dr. Talmage remarks:—

“Some of the performances of spiritual mediums are not to be ascribed to fraud, but to some occult law that after awhile may be demonstrated.”

It appears, then, that there are phenomena that can be accounted for neither by trickery nor by imagination, but will have to remain unexplained until some occult, and at present unknown law is brought to light. We should be glad to be informed what Dr. Talmage knows of this occult law, or the phenomena which it is supposed to be capable of explaining. He has given abundant evidence that he is utterly ignorant of the nature of the manifestations that take place in spirit circles, and his opinion as to the agency by which they are caused is as worthless as the rest of the twaddle to be found in this wretched discourse. What does he know about occult laws of nature that *may* be hereafter demonstrated. Not being demonstrated at present, he is clearly in no position to resort to them as explanations of anything. This theory of occult law we have met with before—Dr. Talmage has but borrowed it for the occasion—and we have always considered it to be a miserable subterfuge for avoiding the conclusion to which a due consideration of the facts inevitably leads. What would the Brooklyn preacher think of a sceptic who should object to the Christian miracles upon such grounds and in such a spirit

as he displays towards Spiritualism. True, the unbeliever might say, there are events in connection with the early history of Christianity, especially in the life of its Founder, which I cannot explain by any natural law but which, after all, are probably due to some occult force which *may* be discovered hereafter. We venture to say, that Dr. Talmage would call this the lamest of all lame arguments. If you admit the facts, he would say, you are bound to accept the conclusions to which those facts irresistibly lead. And he would be right. Eighteen hundred years ago occurred a series of effects whose cause lie outside the domain of natural law, known or unknown, and which pointed unmistakably to the supernatural. To-day, similar events happen in our midst, and to talk about explaining them by “occult law” is to shew a desire to avoid the truth by a miserable subterfuge which, for a time, may serve to bolster up a sceptical philosophy, or a no less sceptical theology, but must in the end be crushed and overwhelmed by the advancing truth.

IV.—SPIRITUALISM IS WITCHCRAFT, SORCERY, NECROMANCY, AND COMMUNION WITH THE UNSEEN WORLD CONDEMNED BY GOD, AND MERITING THE PUNISHMENT OF DEATH. Piling up the agony with the view of horrifying his congregation on the subject of Spiritualism, Dr. Talmage goes on to remark:—

“Nothing in the Spiritualistic circles of our day has been more strange, mysterious, and wonderful than things which have been seen in the past centuries of the world. In all the ages there have been necromancers, those who consult with the spirits of the departed; charmers, those who put their subjects in a mesmeric state; sorcerers, those who by taking poisonous drugs see everything, and hear everything, and tell everything; dreamers, people who in their sleeping moments can see the future world and hold consultation with spirits; astrologers, who could read a new dispensation in the stars; experts in palmistry, who can tell by the lines in the palm of your hand your origin and your history. From a cave on Mount Parnassus, we are told, there was an exhalation that intoxicated the sheep and the goats that came anywhere near it, and a shepherd approaching it was thrown by that exhalation into an excitement in which he could foretell future events, and hold consultation with the spiritual world. Yea, before the time of Christ the Brahmins went through all the table-moving, all the furniture excitement, which the spirits have exploited in our day; precisely the same thing, over and over again, under the manipulations of the Brahmins. Now, do you say that Spiritualism is different from these? I answer, all these delusions I have mentioned belong to the same family. They are exhalations from the unseen world. What does God think of all these delusions? He thinks so severely of them that He never speaks of them but with livid thunders of indignation. He says: ‘I will be a swift witness against the sorcerer.’ He says: ‘Thou shalt not suffer a witch to live.’ And lest you might make some important distinction between Spiritualism and witchcraft, God says, in so many words: ‘There shall not be among you a consulter of familiar spirits, or wizard, or necromancer; for they that do these things are an abomination unto the Lord.’ And He says again: ‘The soul of those who seek after such as have familiar spirits, and who go whoring after them, I will set myself against them, and he shall he cut off from among his people.’ The Lord Almighty, in a score of passages which I have not now time to quote, utters His indignation against all this great family of delusions. After that, be a Spiritualist if you dare!”

Here is a violent explosion for you. Spiritualism is, it seems after all, what it professes to be, communion with the unseen world. First it was trickery, then it was imagination, then there was a certain small residuum of it which “occult law” had to be called in to explain, and now—ye gods, where is this man’s consistency?—we are told that it is the witchcraft of necromancy pro-

hibited in the Mosaic law, and, therefore, really and truly what it professes to be, communion with those who have undergone the change called death. It is clear, that if Spiritualism fulfils the conditions of Old Testament necromancy it is neither juggling, nor illusion, nor "occult law." Despite, then, all the nonsense talked by this clerical mountebank about tables moved by levers, letters written on the arm with iron pencils, a disordered imagination produced by "hot mince pie," and such like twaddle, Spiritualism is, after all, a great reality, and consists, in truth, in what those who believe in it profess, communion with the spiritual world. We are glad to have brought Dr. Talmage to this point at all events. He and we are agreed as to the cause in which the phenomena have their origin. So far he has replied to his own objections about trickery, delusion, and occult law.

Spiritualism, being genuine, must be got rid of by another method. No longer able to dispute the reality of the phenomena, a number of men of Dr. Talmage's turn of mind have arrived at the conclusion that the spirits who communicate are devils, and the intercourse with them prohibited on pain of death in the Scriptures. Nor is this a very unsuccessful method to adopt with nervous and weak-minded people. If you cannot reason men out of their convictions you may frighten them into silence with regard to the advocacy of them. Butler said, long ago, in Hudibras—

"He who complies against his will  
Is of the same opinion still."

And the numbers of persons that this line of argument frightens out of the practice of Spiritualism will, in theory, remain Spiritualists still. Dr. Talmage found that his congregation was largely tainted with this modern heresy, and fearing that they might learn to prefer the wisdom of intelligent spirits out of the flesh to ignorant rant and fustian, coming from so-called teachers in the flesh, he sounds the tocsin of alarm, waves the red rag of hell-fire before their eyes, and bawls out, till he is well-nigh black in the face, about God's prohibitions of sorcery and witchcraft. It will not do, however; the blessed truths of Spiritualism have taken too firm a hold upon human nature for this sort of rodomontade to have any effect, except upon the minds of the nervous and timid.

Now, in the first place, there is no analogy whatever between witchcraft—either ancient or modern—and Spiritualism, as could be easily shown had I the time to devote to the subject. A witch, according to the ordinary acceptance of the term, was a woman who employed a disembodied spirit to aid her in carrying out some malignant designs of her own. She, in her normal condition, was actuated by hatred, or animosity, against some one at whose hands she had suffered a wrong—real or imaginary—and resorted to spiritual beings as agents for avenging herself upon the aggressor, in which case you see the spirit was the medium employed by the witch. In modern Spiritualism the human being is the medium through which the disembodied spirit speaks, and the wishes and desires of the former are, for the time being, completely subjugated by the will of the latter. This distinction is a most important one. Neither is there any evil influence exercised over mankind through modern mediumship at all analogous to that which constituted, a few centuries ago, the crime of witchcraft. In dealing with this question, Dr. Talmage takes his text from the passage describing the visit of Saul to the woman of Endor, and gives a very glowing description of this event, drawn entirely from his own fertile imagination. The woman

he speaks of as "haggard, weird, and shrivelled," sitting by a table on which are "divining rods, and poisonous herbs, and bottles, and vases;" and the circumstances attending the appearance of Samuel are described in minute detail, for the account of which Dr. Talmage must, we should think, have consulted a spirit medium, since he certainly did not obtain his information from the Bible. Who told him that this woman was a miserable old hag, such as he has described, or that she used poisons at all in carrying on her trade? The Bible does not even speak of her as a witch, and this man who talks so loudly about other people being wise above what is written should be more careful himself in his interpretation of the sacred record. Certain it is, that if she was old and haggard she was rather amiable than otherwise in her disposition, for she risked her life in the exercise of her craft to serve the King, and when she saw him exhausted and fainting through want of food, she pressed him to take refreshment, and in the end killed the fat calf that she had in the house, kneaded and baked bread, and induced him to eat. These do not look, to say the least of it, like the acts of a malicious and diabolical poisoner. Nor do we learn that she had communion with the inhabitants of the infernal world, for the spirit that she called up was a prophet of the Lord, who came not for the purpose of practising deception, but to deliver to Saul a most truthful, although a very terrible, communication.

That communion with the dead was prohibited under the Mosaic law no one attempts to deny. The only questions that arise in connection with the subject are why this was, and how far the law is at present binding upon us? A great portion of the Mosaic law was only applicable to the people to whom it was first given, and no Christian at the present day considers it incumbent on him to obey its mandates. Even Dr. Talmage, I take it, eats hare and pork, and in a dozen other ways, violates the strictest commands of Moses. Sabbath-breaking, in common with witchcraft, was punished with death, as was also disobedience to one's parents. Sabbath-breaking, in the Jewish sense of the word, is practised throughout Christendom, for the command distinctly states that the "seventh day is the Sabbath," and the law enforces that it shall be kept from sunset on Friday to the same hour on Saturday. The day has been altered, you say. True, but in that very alteration you have disregarded the Mosaic law. In no case, however, is the crime of breaking the Sabbath, either Jewish or Christian, punished as the old law enjoined. Certain principles enforced under the Old Testament dispensation were of universal application, and related to morality in its broad and general sense. These are eternal in their obligation upon mankind. Certain other principles appertaining to Old Testament times were limited in the obligation they imposed, and referred principally to the state of things then existing, and the conditions by which the people concerned were surrounded. These latter are no longer binding. Then was the prohibition of communion with the dead, a principle intimately bound up with morality itself, and appertaining, therefore, to the ethical code that should be binding upon all men in all ages? Or was it limited to the Israelites under the Old Dispensation, and called into existence by some special circumstance adapted to their condition at that time? This question I will endeavour to answer.

It must be borne in mind that communion with the dead, and the practices usually associated with it, *per se*, were not prohibited under the Mosaic law. The case of Saul going to inquire respecting his father's asses is a case in point, for he did no wrong, as far as we can learn,



in the performance of that act. In reference to this very event the Bible remarks:—

"Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, and let us go to the seer: for *he that is now called a Prophet, was beforetime called a Seer.*"—1 Sam. ix. 9.

And, we might add, is now called a spirit-medium. Moreover, Saul, in the very case in which the woman of Endor is concerned, before going to her, sought for a communication from the spirit-world by what was evidently a legitimate method—

"And when Saul inquired of the LORD, the LORD answered him not, neither by dreams, nor by Urim, nor by prophets."—1 Sam. xxviii. 6.

There was clearly no wrong in this, and hence there must have been two kinds of spirit communion, one of which was prohibited, and the other permitted; and it was only after Saul had tried the latter and failed that he, in desperation, resorted to the former. If all intercourse with the spirit-world had been prohibited under the Mosaic dispensation, then Moses himself must have been the greatest of all offenders, to say nothing of the repeated transgressions in this respect of Samuel, Elijah, Isaiah, Ezekiel, Daniel, &c. And in the case of our Lord Himself, He held communion with Moses and Elijah on the Mount, in the presence of Peter, James, and John—an instance which of itself is sufficient to refute the charges so frequently made, that Spiritualism is criminal in the eyes of God.

Nor is there any difficulty in gathering the reasons that necromancy was prohibited in certain cases under the Old Dispensation. The Israelites, in their communion with the heathen nations, were perpetually falling into evil practices, and adopting the wicked and idolatrous rights of these peoples. From them they learned polytheism, and from the same source they acquired the sinful practice of sacrificing to the dead. "They joined themselves unto Baal Peor, they ate the sacrifices of the dead." In truth, with them, communion with departed spirits culminated in the worship of deified dead men. And it was to destroy root and branch this practice that necromancy was prohibited on pain of death. We repeat, therefore, that intercourse with spirits was not altogether prohibited under the Mosaic law; and, that where the prohibition did exist it was for a special reason applicable only to that time, and that it is altogether beside the question to quote the passages which denounce witchcraft and necromancy as though they had any application to modern Spiritualism. Communion with the spirit world was, as I have shown, practised with the approval of God throughout the whole of the Old Testament Dispensation; indeed, it is even made the basis of the Dispensation itself. A sceptic may object to it, but a Christian minister can hardly do so without betraying the grossest inconsistency.

#### V.—SPIRITUALISM IS A SOCIAL AND MARITAL CURSE.

Dr. Talmage proceeds to fulminate his denunciations of Spiritualism as follows:—

"I indict Spiritualism also, because *it is a social and marital curse.* The worst deeds of licentiousness, and the worst orgies of obscenity, have been enacted under its patronage. The story is too vile for me to tell. I will not pollute my tongue nor your ears with the recital. Sometimes the civil law has been evoked to stop the outrage. Families innumerable have been broken up by it. It has pushed off hundreds of young women into a life of profligacy. It talks about 'elective affinities,' and 'affinital relations,' and 'spiritual matches,' and adopts the whole vocabulary of free-lovism. In one of its public journals it declares: 'Marriage is the

monster curse of civilization. It is a source of debauchery and intemperance.' If Spiritualism could have its full swing it would turn this world into a pandemonium of carnality. It is an unclean, adulterous, damnable religion, and the sooner it drops into the hell from which it rose, the better both for earth and heaven."

What can we say to this vile, scandalous, disgusting, and mendacious statement. The man who vomits forth from his own foul mind such venomous filth, and then charges it upon other people, hardly deserves to be noticed, and but for the fact that there are large numbers of evil disposed people who will swallow with avidity these false and malicious slanders, he would receive no notice from me. Shakespeare has admirably remarked—

"Wisdom and goodness to the vile seem vile,  
Filths savour but themselves."

Unless we find in this fact the explanation of Dr. Talmage's outrageous charges against Spiritualists and Spiritualism, it is difficult to imagine where to seek them. He knows perfectly well that the statement he makes, if applied to the great mass of Spiritualists, is a deliberate and wicked falsehood; and I hurl the atrocious lie back in his teeth. If Spiritualism were the abominable thing that he describes it to be it could not exist for an hour, for a Society which is at bottom usually sound upon moral questions would not allow its presence amongst them. That there is a small band of people calling themselves "Free-lovers," among American Spiritualists—in England there are none—I do not deny. But, in the first place, these have, I believe, been grossly misrepresented in their views and practises; and, in the second place, the great bulk of the Spiritualists in all parts of the world are thoroughly opposed both to their opinions and their doings. To charge the faults of this small number of people upon Spiritualism at large can only proceed from a feeling of the bitterest malignity and an utter disregard both of fair play and of truth. If Dr. Talmage will take the trouble to read Mr. Hepworth Dixon's work on "Spiritual Wives," he will find a description of several sects of Christians, quite orthodox in their faith in every other respect, who disregard entirely the marriage law. Father Noyes and his community at Oneida Creek go to a much greater extreme in this matter than the most ardent "Free-lover" among the Spiritualists, yet they call themselves "Bible Christians," and profess to base their whole system upon Pauline teaching. Now, what would Dr. Talmage say to a sceptic who should charge the practises of this small community upon the entire Christian World? Why, that such a man was a vile slanderer, a lying calumniator, spitting forth the evil venom from his own heart upon better men than himself. And he would be right. Apply the principle to Spiritualism and you have an exactly an analogous case. Dr. Talmage knows perfectly well that there are thousands, and tens of thousands of Spiritualists as good husbands, wives, fathers, mothers and children as any member of his congregation, and that the disgusting charges that he brings against them are both scandalous and false. One wonders that his entire congregation, on the occasion of the delivery of this sermon, did not rise and leave the place *en masse*, to shew their contempt for a man who could thus degrade the sacred office of the preacher into that of a vile slanderer, a lying calumniator, hurling abroad dirt and filth at the character of men whom he would do well to emulate.

#### VI.—SPIRITUALISM IS A FRUITFUL SOURCE OF INSANITY, LEADING TO SUICIDE.

Dr. Talmage observes:—

"I further indict Spiritualism for the fact that *it is the*

cause of much insanity. There is not an asylum between Bangor and San Francisco which has not the torn and bleeding victims of this delusion. Go into any asylum, I care not where it is, and the presiding doctor, after you have asked him, 'What is the matter with that man?' will say: 'Spiritualism demented him;' or, 'What is the matter with that woman?' he will say: 'Spiritualism demented her.' It has taken down some of the brightest intellects. It swept off the mental midnight judges, senators, governors, ministers of the Gospel, and one time came near capturing one of the presidents of the United States. At Flushing, near this city, a man became absorbed with it, forsook his family, took his only fifteen thousand dollars, surrendered them to a spiritual medium in New York, attempted three times to put an end to his own life, and then was incarcerated in the State Lunatic Asylum, where he is to-day a raving maniac. Put your hand in the hand of this witch of Endor, and she will lead you to bottomless perdition, where she holds her everlasting séance."

After what we had on the marriage question, we are in a pretty good position to judge of this man's veracity. He scruples at nothing that is calculated to support his position and pander to the depraved appetites of his hearers. The truthfulness of this statement about the insanity is on a par with the one concerning the marriage question. It is simply false. Spiritualists are no more mad than other people, frequently perhaps, less so; and most certainly do not supply as many victims to Asylums as so-called orthodox Christians. The statement, so frequently repeated, about the Asylums in America being full of Spiritualists has been disproved by facts again and again. Dr. Talmage knows this, or ought to know it before hurling abroad his denunciations. I know nothing of the individual cases to which he refers. They may, or may not be true, but whether true or not, they certainly prove nothing to the purpose. What if a Spiritualist did attempt three times to commit suicide? Was he the first man who was ever thus guilty? It would not, methinks, be difficult to name a few ministers of the gospel, as orthodox and as narrow-minded and bigoted as Dr. Talmage himself, who have done the same thing. A man leaving his family, and giving his money to some person who has exercised over him an undue influence, even if it occurred, is not so exceptional an instance of human credulity that it deserves to be brought conspicuously in the foreground, when it happens in the case of a Spiritualist. Heaven knows it is common enough the class of people to which the Brooklyn minister himself belongs. We have already had attention called in this country to the increase of insanity caused by the preaching of Messrs. Moody and Sankey, and in one case, a frightful suicide has been traced directly to this source, but any man who should, on that ground, condemn the entire revival movement, would display alike a lack of intelligence, and a disregard of justice. Spiritualism does not drive people mad. On the contrary, it brings them to their senses. If you want to learn of a real cause of madness, you will find it in your monstrous, inhuman, unscriptural, and God-dishonouring doctrine of eternal torment, and in the Calvinistic bugbear of reprobation to damnation of millions of men before they were born.

#### VII.—SPIRITUALISM RUINS THE PHYSICAL HEALTH AND CAUSES ALL THOSE WHO BELIEVE IN IT TO BE CADAVEROUS, WEAK, AND NERVOUS.

"It ruins the body. Look in upon an audience of Spiritualists. Cadaverous, weak, nervous, exhausted—hands clammy and cold. Nothing prospers but long hair—soft marshes yielding rank grass. Spiritualism destroys the physical health. Its disciples are ever hearing startling news from the other world. Strange beings crossing the room in white.

Table fidgetty, wanting to get its feet loose as if to dance. Voices sepulchral and ominous. Bewildered with raps. I never knew a confirmed Spiritualist who had a healthy nervous system. It is incipient epilepsy and catalepsy."

So says this Brooklyn clerical demagogue. So we are not simply perilling our eternal welfare by embracing Spiritualism, but ruining our physical constitutions as well. Poor simpleton. To what straits he must be driven to find arguments against Spiritualism. I have addressed larger audiences of Spiritualists and more frequently than perhaps any other man in this country, and I had a notion, judging from my observation, that we were, as a rule, an unusually healthy class of people. The reason for this is obvious. One principal characteristic which marks the teaching of the spirits is the importance of attending to the laws of nature implanted by God in the physical constitution of man, and avoiding all kinds of foods and drinks of an injurious character, obtaining pure air, taking exercise, and in other ways resorting to those practices which are invariably conducive to health. Everyone who has had experience of Spiritualists knows perfectly well, that as a class, they are unusually particular about matters of this kind, and that, consequently, they possess the *Mens sana in corpore sano* in a larger degree than most other people. Almost all the spirits who communicate make a point of insisting upon the necessity of mediums obeying the laws of health; and the great mass of Spiritualists, in obedience to the distinct injunctions of the spirits, carry out the strictest hygienic principles. Spiritualists "weak, nervous, exhausted," with cadaverous countenances and clammy hands! Well, this is amusing! I fancy some of us are quite equal to Dr. Talmage, or any member of his congregation in physical stamina, and I should myself, although fifty years of age, be delighted to try an encounter with him in any athletic sport he may like to name. As to the twaddle about incipient epilepsy and catalepsy, why Spiritualism has cured more cases of those diseases than all the colleges of physicians that have ever existed.

#### VIII.—SPIRITUALISM IS THE CUSTOM OF PRYING INTO GOD'S SECRETS WHICH WE HAVE NO RIGHT TO KNOW. Dr. Talmage goes on to say:—

"If God is ever slapped square in the face [elegant and refined language to use in the pulpit] it is when a spiritual medium puts down her hand on the table, invoking spirits departed to make a revelation. God has told you all you ought to know, and how dare you be prying into that which is none of your business? . . . Remember that Spiritualism at the best is a useless thing; for if it tells what the Bible reveals it is a superfluity, and if it tells what the Bible does not reveal it is a lie."

How has this man become so well-informed as to what are God's secrets, and what are not? The fact that the communications to which he refers are made should be sufficient proof that they are no longer secrets, but appertaining to the "revealed things" which are the birthright of ourselves and our children. The objection urged here about that being useless which teaches what is in the Bible, and injurious which communicates what is not, I think we have met with before. An entire Eastern library was burned in consequence of a conclusion that was arrived at in reference to the Koran, by this miserable process of reasoning—if reasoning it can be called. If the plain letter of the Bible be sufficient for guidance even on religious matters why are commentaries ever written, or why does Dr. Talmage preach? If it be lawful and desirable for a man in the flesh to throw such light upon spiritual subjects as his superior



intelligence may have enabled him to possess, it is difficult to see how it can be wrong, for the same man, after he has thrown off his material body, and attained to a position in which his intellect is sharpened, his knowledge increased, and his experience widened, to do the same thing for which now he is evidently much better fitted than he was before. And, of course, if the question be taken out of the field of religion into that of science and philosophy, to which, after all, it more properly belongs, Dr. Talmage's remarks about the Bible would appear all the more preposterous and absurd. The same objection might be urged with equal force against the discovery of every new truth from whatever source it came.

#### IX.—SPIRITUALISM EFFECTS THE RUIN OF THE SOUL.

Dr. Talmage's words are:—

"I bring against this delusion a more fearful indictment; it ruins the soul immortal."

Again, waving the red rag of hell fire, which priests in all ages have found effectual for the purpose of arresting progress, and destroying everything like freedom. There has seldom been a great discovery made, or a new truth brought to light, but the threat of damnation has been hurled at the head of the man who was instrumental in bringing it about. It is the story of Gallileo over again. In his day the world moved on despite the thunders of the Vatican, the anathemas of the priesthood, and the threats of everlasting damnation to all concerned. And to-day Spiritualism will progress despite the fury of the Jupiter Tonans of Brooklyn and the very small thunder with which he tries to display his wrath. Spiritualists are quite competent to look after the affairs of their own souls, and require no advice from so pigmy a Pope as Dr. Talmage. Let him look after his own soul which, judging by the vulgarity, malignity, and violation of truth displayed in this discourse, will require a good deal of improving before it can be fitted to gain admission into the region where only that which is holy and pure shall be allowed to enter, and he will find the task sufficient without troubling his head about Spiritualists and Spiritualism.

#### X.—SPIRITUALISM IS ADVERSE TO THE BIBLE. The Brooklyn oracle remarks:—

"You cannot keep the Bible in one hand, and Spiritualism in the other. One or the other will slip out of your grasp, depend upon it."

Some of us have a notion that we can hold Spiritualism and the Bible both in one hand, so closely do they accord, and so thoroughly are they in harmony the one with the other. As Dr. Talmage does not point out the instances in which Spiritualism and the Bible disagree, save a reference or two to some reputed communications from Wesley, Bunyan, and some other eminent Christians—who are said to have changed their religion since they entered the spirit-world—which are, of course, nothing to the purpose, one hardly knows which is the best way to reply to this statement. I have already shown you, in an earlier part of the discourse, that the passages in the Old Testament prohibiting witchcraft, usually so triumphantly quoted against Spiritualism, have no bearing whatever on the subject. When a man, therefore, says that Spiritualism is opposed to the Bible, and gives no reason for his statement, his objection might very properly be dismissed without further notice. But is Spiritualism opposed to the Sacred Record? Why, the Bible is the most spiritual book that has ever appeared in the history of the world, as must be obvious to any person at all acquainted with its contents—spiritual in the very sense in which that term is used in reference to the modern manifestations. On every page may be dis-

covered indications of its spiritual origin, and in thousands of instances phenomena are recorded of a character exactly analogous to those which take place to day.

It is, of course, impossible on this occasion to dwell at length upon the numerous instances recorded in which phenomena took place of precisely the same character as the modern manifestations. All that can be done, therefore, is briefly to refer to some few cases with which you will be tolerably familiar. Spirit lights are seen again and again, the most palpable instances being probably the pillar of fire which guided the Israelites by night, the light that was seen by all present at the conversion of Paul, and the "cloven tongues like as of fire," observed on the day of Pentecost. Spirit voices are heard so frequently by the writers of the books of the Bible that simply to record the instances in which they occur would occupy half the time that I have to devote to the whole discourse. Spirit-writing is also an exceedingly common occurrence, the most remarkable case being that in which the ominous words were inscribed on the wall at Belshazzar's feast, on which occasion not only was the writing, but the hand itself seen, a circumstance exactly analogous to what frequently occurs in our own day. Daniel is recorded to have had strength imparted to him by a spirit touch. Spirits move material objects repeatedly, as in the case of the angel who released Peter from prison, and the supernatural beings who removed the stone from the sepulchre in which the body of Jesus had been entombed. Inanimate substances were often made the vehicles of spiritual power, as they are to-day. A dead man was raised to life by touching the bones of Elijah, and miraculous cures were effected by means of the articles of dress that had been worn by Paul. Materialisations, so ridiculed in our day by people who think themselves possessed of great stores of wisdom, were of common occurrence. Angels appeared to Abraham in the plains of Mamre, walked home with him, and partook of material food. An angel wrestled with Jacob, dislocating the patriarchs thigh. An angel—on this occasion having a drawn sword in his hand—appeared to David by the threshing-floor of Ornan; and another, of exactly similar character, was seen by Joshua. Did an analogous case to these two latter occur in modern times sceptical critics would demand with a chuckle to know whether the sword was a material sword, if so, whence it had been obtained, and if not, how it was manufactured so as to appear like one, or whether it was the spirit of a material sword. Instances of the levitation of human beings are also to be found in the Bible. Ezekiel was lifted by the hair of his head and carried to Jerusalem, where he met seventy spirits of men who had lived and passed away from earth long before. And the case of Philip who was carried through the air to Azotus is familiar to everyone. In point of fact, the whole of the modern phenomena were of frequent occurrence in ancient times, and are referred to repeatedly in the Bible. To say, consequently, that Spiritualism and the Bible are not in harmony is to display gross ignorance, either of the one, or the other, or both.

#### XI.—SPIRITUALISM IS THE FULFILMENT OF THE APOSTLE'S PROPHECY CONCERNING THE LAST DAY. Not only Dr. Talmage, but a score of other men of the same turn of mind, and equally ignorant of that with which they ought to be best acquainted, are constantly in the habit of stating that the Apostle Paul had Spiritualism in his mind when he penned the following prophecy:—

"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron; forbidding

to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Tim. iv. 1—3.

Now, we should be glad to be informed what possible connection there can be between the event here predicted and Modern Spiritualism. Spiritualists neither forbid marriage, nor abstain from those "meats which God hath created to be received with thanksgiving," neither do they speak "lies in hypocrisy," nor are their consciences seared. Whether they have departed from the faith by giving heed to seducing spirits we shall see presently.

Supposing the prediction to refer to the present time, which there is not a shadow of reason for believing, it would be interesting to inquire what classes amongst all those in existence most nearly fulfil the conditions therein set forth. Depart from the faith! What faith? Assuredly if words have any meaning, it refers to the faith which the early Christians—some of them then living—had received from Christ. Now one fact, and a most important one in connection with that faith, was that the powers given to the Church were to remain with it. The following passage will illustrate my meaning:—

"And these signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues: they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."—Mark xvi. 17, 18.

These were the signs by which believers were to be known. The miracles performed by the great Master Himself were to be repeated by His disciples after He had left the earth, and, in truth, the promise is that they should do even greater works than He had done.

"Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my father."—John xiv. 12.

If such were to be the characteristics possessed by believers, a departure from the faith would be indicated by the absence of these powers. Let Dr. Talmage, who talks so glibly about Spiritualists having departed from the faith, and being influenced by doctrines of devils, tell us whether he is capable of exercising any one of the miraculous powers just enumerated, and if he confess—as he no doubt would—that he is unable to perform any of these acts, is not that a tacit admission that it is he and his party, and not we who have departed from the faith. I hurl back the charge of departure from the faith, in the teeth of these sham teachers of Christianity—gigantic semblances, offering to the people a husk from which the kernel has been extracted—and tell them that it is they, not we, who have been seduced away by doctrines of devils, and that we who are Christian Spiritualists have preserved intact, the pure and undefiled religion Jesus.

They tell us that the miraculous gifts were limited to the Apostolic age, and that, with the death of those who received the commission direct from the Lord, they ceased. I reply that not only is this a pure assumption unsupported by the smallest tittle of evidence of a Scriptural character, but that it is diametrically opposed to historical fact. There is no intimation given in the New Testament that the powers were to cease at the passing away of the Apostolic Age, and that they did not, we are very well assured, for we find them exercised repeatedly for centuries afterwards. Let us, therefore, hear no more about our having departed from the faith, when it is, in truth, our accusers and opponents who are in that position themselves which they unjustly ascribe to us.

The next and last objection of Dr. Talmage's that I shall notice, is one of the most curious that it has ever been my luck to come across. It is that:—

XII.—SPIRITUALISM FINDS ITS VICTIMS AMONGST THOSE WHO ARE IN TROUBLE AND DISTRESS. Of Saul, Dr. Talmage remarks:—

"He did not know where to go for relief. After awhile he resolved to go and see the witch of Endor. He expected that somehow she would afford him relief. It was his trouble that drove him there."  
He then adds:—

"And I have to tell you now that Spiritualism finds its victims in the troubled, the bankrupt, the sick, the bereft"

I venture to say that such an objection as this has never been urged against Spiritualism or anything else. The fact that a principle can bring comfort to those who are distressed, consolation to the sorrowing, hope to the desponding, and solace to the wounded spirit and the troubled mind, should assuredly be considered one of the highest recommendations that could be presented in its favour. Yes, it is quite true, that many persons have gone to Spiritualism for succour and support in affliction or sorrow, and the fact that it could supply them with the balm they needed, I think tells largely in its favour. Imagine a Christian minister objecting to any system on the ground that it is calculated to soothe the suffering, cheer the drooping spirit, and take the sting from the intensest pain that humanity has to experience. What would such a man have said to the blessed invitation of Christ to the weary and heavy laden to come to Him for rest. He would probably have objected that a system which was adapted to "the troubled, the bankrupt, the sick and the bereft," must be based upon error. What sort of people one wonders does Dr. Talmage preach to. Folks, we suppose, who have no troubles, no cares, no afflictions. Well, it is lucky for them, for the religious teaching emanating from the pulpit in the Brooklyn Tabernacle is not much calculated to supply consolation to those who need it. The doctor may charge us with imparting solace and comfort to those who are "troubled," and endeavouring to aid the "sick and the bereft;" we are sorry we cannot return the compliment.

In conclusion, I have only to say that Spiritualism is one of the most glorious truths that has ever been made known in the history of the world. It came from God, and God's work is being accomplished by it every day. It aims not to supplant religion, or to overthrow Christianity, but shews itself the best ally of both by working for the same grand end. It has shaken Atheism to its foundation, humbled the most stiff-necked scepticism, and crushed Materialism beneath its feet. Our lot has fallen upon glorious times, to hear the news that we have heard, and see the things which we have seen. The glory of the olden days has come back again, intercourse with the spirit-world is re-established, communion with angels is again an every day occurrence, and we now see the swelling of the wave which carries on its crest righteousness, and truth, and love, and the worship of God, and the brotherhood of man, and which will roll on until that ancient prophecy be fulfilled, that "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

"Countless chords of heavenly music,  
Struck ere earthly sounds began,  
Vibrate, in immortal concord,  
Thro' the answering soul of man:  
Countless gleams of heavenly glory  
Shine through spirits pent in clay,  
On the old men at their labours,  
On the children at their play.  
We have gazed on heavenly secrets,  
Sunned ourselves in heavenly glow,  
Seen the glory, heard the music,  
We are wiser than we know."



## Letters & Communications.

—:O:—

LETTERS for the Editor, Contributions, Subscriptions, Books for Review, and all communications having reference either to the literary, or the business department of the CHRISTIAN SPIRITUALIST, must be addressed to the Editor, 75, Fleet-street, London, E. C.

All correspondents who send articles relating to sittings, entrancements, or spiritual phenomena of any kind, must give dates, localities, and names of the persons present for publication. Unless this rule be strictly complied with the communications will not be inserted. It is due to the public, who, from whatever cause or causes, are more or less sceptical about Spiritualism, that they should be furnished with details which they can trace and verify; and if Spiritualists are not willing to submit their statements to this ordeal, they are requested not to send them to the CHRISTIAN SPIRITUALIST.

Communications of every kind must be authenticated by the name and address of the writer. In the pages of the CHRISTIAN SPIRITUALIST as a rule, every article is signed by its respective author. For such articles as are unsigned the Editor alone is responsible.

REJECTED MS. cannot be returned, or letters answered through the post, unless stamps are forwarded to cover the expense.

CONTRIBUTORS are requested to write in a legible hand and on one side of the paper only, and to condense their remarks as much as possible.

THE

## Christian Spiritualist.

SPIRITUAL FORCES MOVE THE VISIBLE WORLD."—EMPEDOCLES.

MAY, 1875.

### GOSWELL HALL SUNDAY SERVICES.

IN accordance with the general desire already referred to in these pages Dr. Sexton has secured Goswell Hall for the purpose of delivering regular Sunday evening discourses. The place is neither so commodious nor so well situated as could have been desired but it will, nevertheless, suffice very well for the present. It has been used for Spiritualistic purposes on Sunday evenings since September 21st, 1873, on which occasion Dr. Sexton delivered an inaugural discourse for the St. John's Association of Spiritualists, who had taken the place, and by whom it was carried on until about five or six weeks ago. The neighbourhood is a densely populated one, and spiritual enlightenment is very much needed amongst the inhabitants. It is not, however, from these that a congregation is likely to be gathered, and, therefore, the Spiritualists from all parts of London and the suburbs should rally round the Doctor and support him in this undertaking. He has been pretty well occupied on Sunday evenings in one way or another for the last five-and-twenty years, and now that he has come to accept Spiritualism, to believe in God, and to recognize the great importance of religion, he does not intend to be idle on that day

of all other days especially adapted for the promulgation of religious and spiritual truths. Whether the present undertaking will succeed in a pecuniary sense, or indeed at all, is a matter which he cannot tell, but whether it does or not will in no sense affect his future course of action with regard to what he believes to be his duty, which is to enunciate on the Sabbath day the great and precious truths in connection with the spirituality of man and his responsibility to God. He has always endeavoured to act upon that splendid adage of Thomas Carlyle, to do the work which lies nearest at hand. Whether that work will be at Goswell Hall, or elsewhere, must depend upon a variety of circumstances, all probably controlled by spiritual agencies and under the wise directions of Providence. Actuated by a sole desire to do that which is most conducive to the good of mankind, and most in accordance with the will of God, he has entered single handed upon this engagement. Of course, there are a considerable number of expenses incurred, such as rent of Hall, advertising, attendants, etc., to say nothing of any remuneration for his own services, and to meet these he must rely upon those friends who attend on the Sunday evenings, and others who, living at too great a distance to come personally, may aid by their contributions or in any other way that suggests itself to their minds.

The question is very likely to arise in the minds of very many persons, as to what is intended to be the method of conducting the services, and what subjects will be dealt with in the discourses. About this matter there ought to be no mistake. The discourse will be always preceded by a religious service, in which prayer and praise will be conspicuous, and the congregation will be expected to recognize the fact—and to act accordingly—that they have met to worship God. The Spiritualists in different parts of the country will be tolerably well aware that for the past two years Dr. Sexton has invariably—when lecturing on Sunday evenings—requested that some kind of a service should be adopted, and that demonstrations of applause on the part of the audience should be disallowed. He took this course because he believed the work in which he was engaged was a sacred one, and, as such, deserving of being conducted with solemnity and accompanied with adoration and praise of God. Such a course will, consequently, be followed strictly in the new services at Goswell Hall. Indeed, this will probably become a more conspicuous feature here than it is at many a Dissenting chapel, the services of which we hold to be wretchedly bald. For ourselves, we never enter a Catholic place of worship without feeling our deepest emotions stirred by the magnificence and grandeur of the paintings and the sweet and sublime cadences of the music. Even when we were of a sceptical turn of mind we often wondered why—and not unfrequently asked the question both from the platform and through the press—these heart-stirring accessories to worship were almost monopolized by a Church so utterly opposed to everything like progress and freedom and so entirely out of harmony with the present age. Nor has our opinion in that respect changed. It is next to

impossible for any one to go into a continental cathedral and listen to the grand and sublime strains in which a hundred trained voices pour forth some sublime melody of a great master—while all that art can do in the construction of an instrument to lend its aid is likewise employed, till walls and roof of the building seem, every stone and rafter, to vibrate with music—without having the inmost depths of his soul touched, and feeling, as a result, not only a happier, but a better man. In the Sunday services under consideration, as a matter of course, we can do little to imitate this state of things, but what we can do will be done. An organ we have already, a choir we are forming, and hope, in the course of time, to bring the entire congregation to join in the hymns, psalms, and chants that may be used.

With regard to the discourses, their character can be pretty well judged of from those which Dr. Sexton has been in the habit of delivering for a long time past, many of which are already in print. As a matter of course, he cannot go on speaking exclusively on Spiritualism month after month, and year after year, nor, in truth, would any congregation desire such kind of mental food. The reality of Spiritualism will always form the standpoint, however, from which everything else will be viewed, and the light that it sheds upon the great problems of the age, scientific, philosophical, and religious, will never be lost sight of. It is hardly necessary to reiterate what has been so frequently stated, that Dr. Sexton is a Christian Spiritualist, and that in all his teachings the supreme authority of Christ will be recognised. His church will be a broad one, and strictly non-sectarian, but it will be, nevertheless, Christian. This is a point upon which there must be no misunderstanding, since Dr. Sexton desires, above all things, to avoid obtaining either pecuniary or other aid under false pretences, or to bring together people in expectation of hearing principles enunciated opposed to those which will be persistently taught. A committee will probably be formed upon whom will devolve the management of the services, so as to avoid anything like priestly authority on the part of the lecturer; and the names of persons desirous of acting on such committee we shall be glad to receive. On the Sunday evenings, when Dr. Sexton will require to be absent—and there will probably be many such—he will take care that an efficient substitute be found to occupy his place.

Most of the discourses delivered by Dr. Sexton will be printed afterwards. One will appear regularly in the pages of the *Christian Spiritualist*, another will occasionally be printed in the *Spiritual Magazine*, and the rest will probably be issued at some time or other in a separate form. Sufficient care and thought will be bestowed upon each one to render it worthy of being permanently preserved.

It will be seen, on a moment's reflection, that to deliver a carefully prepared discourse once a week, to edit two journals, and to deliver occasional week-night lectures in different parts of the country is sufficient employment to occupy the entire time of any one man, which fact we place before our readers, leaving them to give it the due consideration that it deserves.

Neither of the two journals at present pays its own expenses. The Sunday services can hardly be made remunerative for some short time to come. Assistance, therefore, must be had from those amongst us whom God has blessed with the means sufficient to enable them to aid the worker in carrying on his labour. We refer to this latter subject with the greatest possible reluctance, but cannot avoid doing so without running the risk of failure in the undertakings in question. Having brought the matter under the notice of our readers, we leave it for their due consideration, hoping that they may be led to aid us in the great and noble work of promoting spiritual and religious truth in this materialistic and God-forgetting age.

### Leaves from Editor's Note-Book.

—:o:—

ON the last day in March I went to Southampton, and delivered a lecture in connection with the Polytechnic Institution in that town, in accordance with an arrangement made when I was there in December last, and noticed in a previous number of this journal. My subject on this occasion was "Protoplasm," a word much used, but little understood. The lecture was delivered as usual in the Hartley Institute, as I before stated on a previous occasion one of the finest buildings of the kind in the country. The audience was very fashionable, and numbered about six or seven hundred, it would—in the opinion of those best competent to judge—have been much larger, but for the fact that a public dinner was being given at the Chamber of Commerce, at which the Lord Chief Justice of England was present, which took away some of the members of the Committee and many persons who would otherwise have formed portions of the audience. My reception was of a most gratifying character, and although I had only lectured at this Institution once before, I found that I had created a most favourable impression in connection with my method of expounding scientific facts to a popular audience. In the lecture I entered at great length upon the different opinions entertained on the subject of Protoplasm, and pointed out the absurdity of Professor Huxley's view—that it could form the basis of physical life and give rise to the phenomena of vitality and intelligence. Highly favourable reports of the lecture appeared in all the Southampton and Hampshire papers. The following short but appropriate notice I copy from the *Hampshire Advertiser* :—

"A lecture was given in connection with this institution at the Hartley Hall on Wednesday evening by Dr. G. Sexton, M.A., the subject being 'Protoplasm; organisation and life,' and a most interesting and instructive one it was, being ably treated by the lecturer, who gave a lucid description of the various forms of organic and inorganic matter, copiously illustrating his remarks by suitable comparisons from among the multifarious varieties that are to be met with, showed how nearly, in some respects, the one approached the other, and detailed the experiments made by some eminent men to bridge over the gulf which yet separated them, though without success."

On the following day I returned to London for the purpose of taking part in the Soirée given to Mr. and Mrs. Wallace, which turned out to be certainly as successful and as gratifying a meeting as I have ever witnessed in connection with Spiritualism. As a very lengthy account of the proceedings has already appeared in the *Medium*, in which the speeches were given verbatim, I



need not further refer to it, than to say that it gave me great pleasure to see so many friends gathering round such staunch workers in the cause as Mr. and Mrs. Wallace have been.

On Sunday evening, the 4th of April, I delivered a discourse, according to announcement, in Mrs. Bullock's New Hall, Church-street, Islington. The place was crowded to suffocation, and large numbers of people had to go away without being able to gain admission. The subject of my discourse was "Metempsychosis," with especial reference to the modern theory of Reincarnation, a notion which appears to be gaining ground, to some extent, amongst Spiritualists, and which I hold to be not only false, but productive of a large amount of mischief.

On the 7th I went to Belper, to deliver two orations upon Spiritualism, which had been arranged by the friends residing in the town, foremost amongst whom may be named Mr. W. P. Adshead. This was the first time that any public lectures had been given on the subject in this place, and it might very naturally be expected, therefore, that a considerable amount of opposition would have to be contended with. One of the local clergymen—the Rev. Thomas Crossland, M.A.—had recently preached a sermon on Spiritualism, in which he had taken the old ground of attempting to identify the modern manifestations with ancient witchcraft, and in which, of course, he had denounced the Spiritualists in no measured terms. A portion of one of the lectures was, of course, intended to be devoted to a reply to this sermon. On the Sunday before I visited the town some of the ministers referred to my approaching visit, and advised their congregations to stay away from the lectures. As a matter of course, this had the contrary effect, of making many of them still more anxious to attend; so, in several instances friends were found visiting each other with a view to ascertain their respective sentiments upon this question. Some declared openly that they were determined to hear the lectures, in spite of any warning from the pulpit, others thought they had perhaps better not go, although their inclination led them to desire to do so, and yet a third class considered they might compromise the matter by hearing one lecture and staying away from the other. Nor was this latter course so absurd as may at first sight appear, since one oration was on the subject of Spiritualism, and the other dealt with the momentous question of Eternal Punishment. The reason that the latter subject was suggested was in consequence of a controversy having recently been carried on in the newspapers in the town upon this question, in which a leading minister of the place had come out very strongly in favour of the orthodox theory, enlarging upon the weakness of the views of those who hold the opposite opinion. This gentleman was specially invited to attend my lecture and criticise my interpretations of the passages of Scripture bearing upon the subject, and my references to the Hebrew and Greek originals, but, as a matter of course, on the evening of the lecture he was *non est*. We heard that he had taken a severe cold, and been compelled to leave the town to get cured.

On arriving at Belper, Mr. Adshead met me at the station, and drove me to his house, where I staid during my visit. The weather was very unfavourable, which prevented me from going about to enjoy the splendid Derbyshire scenery as I otherwise should have done. On the first evening my subject was, "Spiritualism; its Phenomenal, Utilitarian, and Religious Aspects," somewhat changed from my original intention, in order to enable me to deal more effectually with Mr. Crossland's sermon. Mr. Adshead presided. The audience was large and remarkably attentive. I was very enthusiastically

received, and my criticism of Mr. Crossland, although somewhat severe, evoked loud applause. At the close of the lecture a great number of questions were asked, all in a most respectful tone, and in an inquiring spirit. These being answered, a most agreeable and successful meeting, and one in which the Spiritual influences were of a most favourable character, was brought to a close. On the second evening the audience was larger, but matters did not assume quite as agreeable an appearance. My lecture being on "Eternal Punishment," was likely, from the nature of the subject, to provoke stronger opposition. The lecture itself was, however, as well received as had been the one of the previous night, and the strongest expressions that I used against the monstrous theory of everlasting torment found a ready response in the minds of the majority of those present. At the close it was announced that questions would be answered as usual, when up rose a gentleman who seemed to be a Spiritualist in quite a different sense to that which I had been advocating, and whose spiritual influence had been probably obtained from the public-house round the corner. Thrusting his hands into his pockets, advancing a few steps forward, stretching himself up to his full height, keeping his hat upon his head, and displaying a rubicund countenance, he proceeded to put a question. I suggested to him that he would show more respect to the meeting, the chairman, and myself, if he would remove his hat whilst speaking, which, as might be expected, seemed to astonish him not a little, his training in good manners having been evidently very limited. He, however, took off his hat, and then said in a solemn, almost sepulchral tone: "I want to ask the lecturer if he was at one time a Secularist or Atheist, and if he is now a Spiritualist?" I replied that I had undertaken to answer all questions connected with the subject of the lecture, but no others, and that this had nothing whatever to do with anything that I had stated that evening. Still, I would answer his question, but I requested that no more should be put that had not a bearing on something that I had stated in the lecture. "Yes," I said, "I was once a Secularist, as I thought most people knew, and I am now a Spiritualist." I then sat down expecting that out of this answer was to arise some question of tremendous import, but no, the questioner had finished, for he turned quietly round, and walked back to his seat. Either he had forgotten his lesson, or he was unprepared for the answer I gave to his first question, or, what is still more probable, his *spirit* control was too powerful to allow him to say more, one thing is clear, he collapsed. Then arose a gentleman, pale and livid, apparently with rage, who in his anxiety to say half-a-dozen things at once, had some difficulty in saying anything at all. He proceeded to complain bitterly that I had continued the lecture to so late an hour that there was no time for him to put his questions, to declare that he didn't expect fair treatment from the chairman—Mr. Alfred Smedley—and thus to ramble on, talking about nothing, and complaining of want of time, while he wasted the time that would have sufficed to put twenty questions. The audience grew impatient; even his own friends who had cheered him on rising, were evidently dissatisfied, expressions of disapproval became common, and the chairman called for the question. This was the signal for a fresh ebullition of temper on the part of the speaker, who proceeded to declare that I had denounced everybody in a most bitter spirit, although, in truth, I had denounced nobody, but had spoken in kindly terms of the very men whose opinions I most warmly and energetically opposed. When at last the question did come,

it was to the following effect: "Did the speaker believe that there was a possibility of his being wrong?" "Which," I remarked, "is tantamount to asking me if I believe I am infallible. I most certainly do not. I only know of one man who claims infallibility, and he, poor old simpleton, is of very little importance now. Certainly it is possible that I may be wrong." The questioner then rose again, and proceeded for three or four minutes with a mass of rigmarole, out of which it was utterly impossible to gather the slightest trace of meaning. I asked the chairman, "What does he mean?" The Chairman shook his head, and confessed his utter inability to tell me, and amidst a good deal of merriment on the part of the audience, he remarked to the person concerned: "The Doctor wants me to tell him what you mean, and I don't know." It was soon clear that everybody else in the audience was in the same predicament, and the querist having bored his opponents, and disappointed his friends, sat down. A medical practitioner, named Gaylor, seated in the middle of the room, now got up, and said that as I had endeavoured to show there was no hell, would I explain to him the meaning of Christ's sufferings in the Garden of Gethsemane. I replied that I had not endeavoured to show that there was no hell, but that the general views regarding that place were incorrect. As to the sufferings of Christ in the garden, it clearly had nothing whatever to do with the subject that I had been discussing, and I must, therefore, decline to answer it, since a reply to that might give rise to another about my views of the person of Christ, and that to another about the doctrine of the Trinity, and so on. This satisfied everyone except Dr. Gaylor himself, who seemed to imagine that his question was a pertinent one. Upon what principle Dr. Gaylor discovered a necessary connection between the doctrine of the Atonement and the eternity of hell I am still at a loss to discover. Indeed, allowing the former the full force of the Wesleyan interpretation—which, I believe, Dr. Gaylor accepts—it is difficult to see how any kind of punishment in the future world can be just, since, according to that theology, Christ actually discharged the debt to God for all the sins of every man that ever was, or would be, born into the world. Then up rose a person in the corner of the gallery, who demanded to know where the people were that were drowned at the deluge, and whether, if there was any improvement in the next world, it wasn't possible that they had got out of hell into heaven. I replied that I had no means of ascertaining the present position of the persons to whom he referred, but that their progress was clearly not so very absurd a matter as this man imagined it to be, seeing that Christ went into the spirit world, and preached to these very people, for the purpose, I presume, of doing them some good, which fact the questioner would have known had he been in the habit of reading the New Testament. This reply seemed to astonish him considerably, and it was tolerably evident that he was unacquainted with the passage to which I referred, or perhaps, in truth, with every other. A number of questions of a similar character were asked and answered, and everything was passing off harmoniously, despite the fact that an organised disturbance had evidently been arranged, as was clear from the noisy and uproarious conduct of some half-dozen low and ill-mannered persons who kept in a small group at one part of the room, and similar conduct on the part of another half-dozen, of equally refined appearance and gentlemanly manners, in one of the galleries, when Dr. Gaylor asked whether he might take the sense of the meeting upon a resolution relating to the subject. The chairman replied in the negative, saying, that it was not

a political meeting, and that no good could be obtained by taking a vote. This would have been sufficient for anyone who knew how to behave, respected order, and was desirous of acting like a gentleman. Dr. Gaylor pressed his point, saying that it was a more important question than a political one, as it was one concerning our eternal welfare, as though our eternal welfare could be in any way affected by the vote of a public meeting. The chairman still refused, which he did, of course, on principle, for judging by the feeling of the meeting, had a vote been taken, I have no doubt that Dr. Gaylor would have found himself in a minority. The matter was, however, cut short by the chairman announcing that the meeting was dissolved. As soon as this was done, Dr. Gaylor, setting at complete defiance courtesy, love of order, respect for decency, and even right conduct, mounted on one of the forms, and attempted to put his resolution, with a view to ascertain how many were in favour of an Eternal Hell. Looking towards the group of ragamuffins in the gallery already referred to, he proceeded to address them as gentlemen, and asked them to give their opinion upon the important question. As a matter of course, they were all uproarious in favour of eternal damnation, being just the sort of people who usually are. The audience as a whole, however, were desirous of preserving proper order, and refused to hear either Dr. Gaylor or any one else after the meeting had been closed, but as he persisted in speaking, of course there was a general uproar, during which the majority of the people left. It is a great pity that some one did not take Dr. Gaylor by the collar and lead him out, or call in a policeman to eject him, seeing that it was quite impossible to make him understand that he had no right to speak in a room which had been hired and paid for by other persons, unless he had first obtained their permission to do so. Had any of our friends so conducted themselves in the chapel which Dr. Gaylor is in the habit of attending, I need hardly ask what would have been thought of their conduct. It is only fair, however, to say, that I have learned since that Dr. Gaylor's own friends entirely disapproved of the course of procedure that he adopted, and that no one had the slightest sympathy with the disturbance he caused, save and except the small band of "roughs" before named.

The *Derbyshire Advertiser* of the 16th ult., gives a sort of report of the last of the two lectures, which for inaccuracy and unfairness equals anything that I have experienced at the hands of the public press for some time past. I am the more surprised at this, as the *Derbyshire Advertiser* has on many occasions reported my lectures most fully and fairly, even when I have dealt with subjects quite as unpopular as the one now under consideration. The fact, however, of the present report being incorrect and one-sided is easy to be understood. The *Derbyshire Advertiser* had no reporter present, and it has been grossly imposed upon by some one who sent an account of the meeting. The accuracy of the report may be judged of by the fact that it describes me as replying to the question that I have before mentioned that "I had been an Atheist, and was still a Secularist," which, of course, is not simply incorrect, but utterly false. Judging as to the authorship of the so-called report by the internal evidence presented, there appears to be no great amount of difficulty in ascertaining the source in which it had its origin. Not only does Dr. Gaylor figure in it more conspicuously than myself—although I spoke for nearly two hours—but an account is given of what he said, which could have been known to no one but himself, for if he made the remarks at all that are there ascribed to him, they were made amidst so much noise and confusion, that not a word of them reached the ears



of those who were in closest proximity to the speaker. As I have no doubt, however, that some of the Belper friends will shew the editor of the *Derbyshire Advertiser* how he has been imposed upon, I leave the matter in their hands.

On Sunday evening, the 11th, I delivered at Goswell Hall the first of the regular Sunday evening discourses which I intend in future to continue. A large audience assembled on the occasion, and on the whole the meeting was a very gratifying one. My friend, Mr. F. M. Parkes, conducted the devotional part of the service, as he will do regularly in future, and I delivered a discourse in reply to the unjust, and uncalled for, and untruthful attack made upon Spiritualism by the Rev. Dr. Talmage, in a sermon which appeared in the *Christian Age* first, and was afterwards reprinted in a separate form. My discourse appears in full in another part of this journal, and the present is therefore a favourable number for friends to circulate among religious people who are likely to have been influenced by Dr. Talmage's sermon. I should like myself to send a thousand copies to the clergy, in accordance with the plan previously mooted in these columns, but can only do so by receiving a little pecuniary assistance for the purpose, from those who agree with the plan. I shall have an extra number printed, in anticipation that many copies may be so distributed.

On Sunday, the 18th, I gave a discourse in the same Hall, on the "Theories held in Ancient and Modern Times Regarding the Origin of the Human Soul." The audience was not so large as on the previous occasion, which may be accounted for by the fact that this was the first really fine day that we had had this year, and many persons, no doubt, took advantage of the circumstance to procure the benefit of the fresh air. I trust, however, that in future friends will rally round and support me in this undertaking. I should like to see the place crowded every Sunday. Those who cannot attend can assist by aiding me in meeting the expenses, which at present all fall upon myself.

We still need a few persons to assist in the choir, and shall be glad of any who will send in their names for that purpose.

GEORGE SEXTON.

## Provincial Intelligence.

—:—

### BELPER.

Two lectures were delivered in this town by Dr. Sexton, on 7th and 8th ult., this being the first occasion that Spiritualism has been publicly advocated in the place. There are a considerable number of Spiritualists in Belper, many of them persons in a good position, and the movement appears to be in a flourishing condition. Mrs. Hitchcock, the medium, goes over from Nottingham once a month to hold sésances, and a great amount of interest in the question prevails. The *Christian Spiritualist*, and other spiritual papers, have been circulated to a considerable extent in the town. Up to the time of Dr. Sexton's visit, however, no public lectures had been given, and an unusual amount of interest was consequently felt on the occasion. The subject of the first lecture was "Spiritualism, its Phenomenal Utilitarian and Religious Aspects," and on the second evening the all-absorbing topic of Eternal Punishment was dealt with. On both occasions the audiences were large and paid the greatest possible attention to the remarks of the lecturer. On the second evening, after the lecture had concluded, some slight disturbance was produced by a medical practitioner who wanted to take a vote of the meeting upon the question, and to get those who were in favour of hell, to hold up their hands. On the

whole, the meetings were productive of a large amount of good, and two hundred copies of our last number, containing the lecture in print, were purchased by the friends for distribution throughout the town. Arrangements are in progress for other public meetings to be held, and Mrs. Tappan and the Rev. F. R. Young are spoken of as invited to lecture on the subject.

### BIRMINGHAM.

We learn that the "United Christian Spiritualists" have a meeting room at 312, Bridge-street, West, near Wells-street, at which lectures are given and sésances are held. Birmingham requires to rouse herself into energetic activity in order to undo the mischief that she did in being taken in by the "Infidel" Mediums. Why do not the leading men here engage Dr. Sexton to deliver two or three lectures?

### BISHOP AUCKLAND.

On Good Friday a tea meeting and soirée of Spiritualists was held in this town, in the Mechanics' Institute. There was a very good attendance. After tea, the evening was occupied with singing, reciting, and the delivery of short addresses.

### JERSEY.

SPIRITUALISM seems to have found its way to this island. Colonel Fawcett has written a letter to the *British Press and Jersey Times*, stating that the spirits appear to have arrived at that town, as sundry phenomena have occurred which seem to indicate a supernatural origin. Colonel Fawcett appears to have been a general reader of spiritual literature, and in his letter he specially mentions the *Christian Spiritualist* and the *Spiritual Magazine*.

### MANCHESTER.

On the evening of April 12, 1875, Mr. James Morton delivered a lecture on "Spiritualism" in the Swedenborgian School-room, Peter-street. The lecturer, and the greater part of his hearers, were members of the New Jerusalem Church here, of which the Rev. John Hyde is the able minister. The lecturer at the commencement stated his intention of "candidly facing both sides of the difficulty;" and we think he impartially carried out this intention up to the time he began to speak of spirit-teaching, when it was at once apparent that his meagre knowledge of this part of his subject rendered him quite incapable of forming a correct judgment, and arriving at a just conclusion. The discourse, on the whole, was an admirable one; and the disposition of the carefully selected facts and illustrations, chiefly drawn from the writings of Sergeant Cox, William Crookes, F.R.S., Alfred Russel Wallace, the naturalist, and Dr. Sexton, was well adapted to the occasion; and these facts, coming from such sources, evidently awakened a large amount of curiosity and interest in the audience. A discussion followed, but the opponents of Spiritualism did not adduce anything worth calling argument, while several of the leading members of Mr. Hyde's congregation, notably Thomas Mackereth, F.R.A.S., F.M.S., &c., related some of the startling facts they had witnessed while investigating Spiritualism at their own homes. Mr. Mackereth said the phenomena did undoubtedly occur, and that he had no hesitation in ascribing them to a spiritual origin. These admissions, coming from a body of men who, strangely enough, oppose Spiritualism in a most intolerant manner, are significant as showing that our cause is progressing in quarters where we should least expect it to flourish.

On the 14th of April, the Spiritualists of Manchester held a social tea-meeting. Mr. Ellis occupied the chair. In the course of his remarks he said: "I went to see my friend, Mr. Axon, last night, and he showed me fifteen volumes on ancient Spiritualism. There were spirit portraits in a small volume that had cost three guineas. It is evident to me that Spiritualism, like everything else, progresses; and I prefer the modern phase of it to any I saw in these exceedingly scarce volumes. The treatise by Mr. Wallace is worth the whole fifteen volumes kindly shown to me by my friend, who

is an able writer on various subjects. He is the author of a life of the notorious Cagliastro."

After the Chairman's speech, Mr. Fitton sang, in excellent style, "Hearts and Homes." Mr. Johnson—the well-known and widely-appreciated inspirational speaker—followed with an appropriate speech delivered in the normal state. Mr. Dawson, formerly a Secularist, gave a reading and recitation which excited much laughter. Mrs. Chadwick, under spirit influence, sang, "Thy Voice is near me," which pleased the audience so well that a repetition of the song was eagerly called for, and willingly given. Mr. Warwick—a medium of most remarkable powers, but who unfortunately neglects to cultivate his gifts—greatly amused the gathering by specimens of really clever ventriloquism. Mrs. Wright and Miss Shaffo sang effectively the duet, "Silvery Moonlight." A gentleman, whose name I did not obtain, read Hood's "Song of the Shirt," with considerable ability.

Mr. Marsden in the course of his speech pointed out carefully and at length that the theories invented by opponents to account for the phenomena of Spiritualism were one by one giving way. Other songs, etc. enlivened the proceedings of this pleasant evening. A goodly number of Spiritualists were present, and they separated at ten o'clock.

Some of the Manchester papers have recently contained a paragraph headed, "Clever Exposure of Spiritualism." It details how Firman has been deceiving the Spiritualists in Paris by means of brass-faced trickery. This Firman is the same person I mentioned in the *Christian Spiritualist*, for February, 1874. He and Madame Louise, whose son he called himself, I stated had been proved in Manchester to be ardent imposters. I was extremely sorry to see in the April number of *Human Nature* an article on "Some Recent Experiments in Spirit Photography with Buguet and Firman," by M.A. (Oxon). It is a thousand pities that these excellent papers from the pen of this gentleman should have discredit thrown on them by the introduction of the name of this unscrupulous knave who ignominiously ran away from this city after his dishonest practices and sham manifestations had been found out and exposed, leaving a host of plundered tradesmen to mourn over his sudden departure.

F. SILKSTONE.

#### NEWCASTLE-ON-TYNE.

MR. T. P. BARKAS, F.G.S., is doing excellent service in the cause of Spiritualism in this northern town. He has recently delivered several very able lectures on the subject, the last of which was given on the 5th ult., and is reported in full in the *Newcastle Daily Chronicle* of the following day. We should have been very glad to transfer the lecture entire into our pages, had we room to do so, as the matter contained in it is of a most valuable character and well deserving of being widely read. The Newcastle Spiritualists are fortunate in having such a man as Mr Barkas amongst them.

#### NOTTINGHAM.

THE first Quarterly Tea Meeting of the Society here was held on Good Friday and was a great success. The ladies of the place were very energetic in carrying out the arrangements. After tea, songs, duets, and readings were given, and games engaged in up to a late hour.

#### OLDHAM.

ON Good Friday afternoon a Conference of Spiritualists was held in this town. The weather was very unfavourable—by no means an unusual circumstance here—notwithstanding which there was a very good gathering. Mr. Sutcliffe presided, and gave an interesting speech on the necessity of promoting the cause of Spiritualism. After tea, the evening was mainly occupied in listening to trance addresses from Messrs. Johnson and Wood, and Miss Barlow, together with singing and music.

#### WAKEFIELD.

MRS. BUTTERFIELD has been lecturing in this town with great success, and Spiritualism, having gained a footing, is likely to make good progress.

## Reviews of Books.

—:O:—

All the books and publications reviewed in these pages may be obtained at our office, 75, Fleet-street, London, E.C., or will be sent by post on application by letter enclosing published price.

### SPIRITUALISM THE ANCIENT AND MODERN WITCHCRAFT. (a)

THIS is one of a large class of publications issued on the subject of Spiritualism by persons who are utterly ignorant of the whole subject. The Rev. Thomas Crossland is, it appears, the Vicar of Milford, in Derbyshire, and finding that large numbers of his parishioners were becoming tainted with the heresy of modern Spiritualism he considered it his duty to use his utmost endeavours to prevent the spread of so alarming a delusion. He accordingly preached a sermon in his church in which he gives his own opinions regarding the phenomena, and his reasons for believing it to be morally wrong to either practice or witness communion with the so-called dead. It would have been, we suppose, expecting too much of a clergyman that he should make himself acquainted with the system which he so vehemently denounces, so as to avoid misrepresentation at every step he took in the description of the subject. But certainly one had a right to expect that a minister of religion, whose business it is every Sabbath-day to expound the Scriptures, should know something of the teachings of the book which it is the sole business of his life—and for which he is paid a large annual stipend—to interpret. Mr. Crossland appears to be as ignorant of the true meaning of the Scriptures as he is of the phenomena of modern Spiritualism, and his blunders in expounding the former are on a par with his misrepresentations in portraying the latter. Modern Spiritualism he declares to be witchcraft, and witchcraft is condemned in the Bible, therefore modern Spiritualism is opposed to the commands of God. Such is the method of reasoning he employs. His major premiss is utterly untrue, for Spiritualism is not witchcraft, nor does it bear any resemblance whatever to that ancient practice. His minor premiss is vague and unsatisfactory, since he takes no trouble to explain the nature of the crime which was denounced in the Bible under the name of witchcraft, and how far it differed from the legitimate methods of communicating with the unseen world therein sanctioned. The correctness of the conclusion may, therefore, be easily guessed at. The reality of spiritual manifestations Mr. Crossland admits, and on the principle of being thankful for small mercies we are obliged to him for that much. The reality, however, according to his view, only proves the infernal origin of the whole thing. He seems to imagine that the power of God was exhausted in the production of supernatural phenomena eighteen hundred years ago, and that whatever takes place of a character to transcend the laws of nature since that time must be of the devil. It would be useless to ask him for the proofs of this extraordinary notion, since he deals not in reasons, but in dogmatic assertions and wild denunciations. As most of the positions taken by him are answered in the Discourse in reply to Dr. Talmage, which we print in another part of the journal, it is not necessary to go over the same ground here. The passages he quotes are as little applicable to us as to himself and his congregation—perhaps rather less so. One remark, however, he makes in quoting a well-known passage of Scripture, that we are quite content to abide by, which is to test Spiritualism by its fruits. Let this be done, and let the same rule be applied to the members of the Church of England, and we fancy that we shall gain by the comparison.

a "Spiritualism the ancient and Modern Witchcraft." A Sermon preached in the Parish Church of Milford, Derbyshire, March 7th, 1875, by the Rev. Thomas Crossland, M.A. London: Bemrose and Sons, Paternoster Buildings.



OUTLINES OF SERMONS.

No. 49.

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."—Acts xiii. 36.

1. The text reveals the work of life, which is that of "serving our own generation;" the method of that work, which is "by the will of God;" and the destiny of man, which is to "fall on sleep," &c.

2. Man is here for work, and not for mere speculation. All honest work is human service. Every man serves his own generation, oftentimes against his own will; but the only acceptable service is that which is done with the will. Each generation needs special service, and each one can do special service. We ought to serve our own generation, for our own generation is constantly serving us. By serving our own generation, we shall benefit generations to come. The only personal service we can be certain of rendering to our own generation, is the service we render now. By serving our own generation, we do, in fact, serve ourselves. But to serve our own generation, we must study its special characteristics and needs.

3. There must be a right method in this service. To serve our own generation "by the will of God," is to devote ourselves by obedience to the spirit of right and of truth, to cultivate, and express in all things, a spirit akin to that of God and of Christ, and to remember that service after the method of God's will must take the form of doing, and not of mere thought or intention. The only way in which, humanly speaking, the world can be saved, is by each man's doing his own duty to the world, in his own generation, and after the measure of his own ability.

4. It is the destiny of all men to "fall on sleep," or to die. Death is like sleep in these respects that they are both Divine ordinations, both natural, both followed by a waking, and both come to us unawares. If all men, however useful, have to die, if God exempts no man from the operation of the law of death, how surely does this show God's independence in His ability to do without you or me. What a rebuke to pride and vanity!

5. We should try so to live that when the last hour comes there may be as little of regret in the retrospect as possible. Meanwhile, the text answers the question, What can I do? for it suggests that all can "serve their own generation by the will of God," that is, by building up a noble character, and being faithful to the opportunities we have, however small, for doing good.

F. R. YOUNG.

Preached at Swindon, Stratford, and Stamford-street, London.

INAUGURAL MEETING OF THE PSYCHOLOGICAL SOCIETY OF GREAT BRITAIN.

The inaugural meeting of this society was held at the Architectural Society's rooms, 9, Conduit-street, a few days since. The meeting was well attended, many ladies and gentlemen being unable to obtain places in the room. The chair was occupied by Mr. Serjeant Cox, the President; several eminent scientific gentlemen and a considerable number of well-known Spiritualists were present. The objects of the Society are, the thorough scientific investigation of the many important questions that constantly arise under the three grand divisions—Life, Mind, Soul; such as: the origin and nature of life; the theory of evolution; the structure of the mind, its relationship to the brain; the recent assertion of Brown-Sequard, that we have two brains and two minds; the phenomena of sleep and dream, of insanity, of somnambulism, and other abnormal mental conditions. The first question to claim the earnest attention of the members will be that which has been raised by some of the foremost men of science—Does soul exist? If so, What is it? What are its structure, faculties, powers, and its association with the body? Had it a past? Has it a future? The principal motive of the promoters of the society—which, although only mooted last year, already numbers among its members some of the most prominent scientific men—is, to solve this problem, if it

lies within the power of human intellect to do so; the means by which they intend to pursue their investigations are by careful collection of facts, and not by mere speculation and conjecture. Such—briefly gathered from a very able address delivered by the President—are the purposes of the Society, and the motive of the meeting was to place them before the public, and to ask the aid of all interested in the department of science to which the Society devotes itself. Short speeches were delivered by Francis K. Munton, Esq., the Hon. Sec., Dr. Edmunds, Dr. Sexton, Major Owen, and other Members of the Society.

The Gleaner.

MISS LOTTIE FOWLER will shortly leave London for the continent.

DR. SEXTON'S edition of Professor Hare's "Experimental Researches in Spiritualism," is all but ready for printing.

A NEW Spiritualist journal, in the Spanish language, has just appeared at Rio Janeiro.

MRS. TAPPAN'S oration at Cavendish Rooms, on April 4, was given entirely in verse. The subject was "The Madonna and her Angels."

MESSERS. PECK AND SADLER, mediums, of Cardiff, have dissolved partnership, and Mr. Sadler has set up on his own account at 157, Bute Docks, Cardiff.

BISHOP HUNTINGTON, an American divine, defines a Ritualist as "a modern Anglican sentimentalist making postures in the grave-clothes of a dead delusion."

DR. SEXTON will visit Yorkshire the last week in this month, and will, therefore, be glad if any Societies in that part of the country that may desire him to lecture will write at once.

MR. W. H. ROBINSON contributes a letter to the *Chester-le-Street Times* of April 3, on the "Materialization of a Spirit," at the house of Mr. G. Graham, of that town.

SPIRITUALISM notwithstanding! Mr. F. R. Young has been re-elected one of the Poor-Law Guardians of the parish of Swindon. Six candidates went to the Poll, and Mr. Young was returned second on the list,

A FOURTH edition has been issued of Dr. Newman's "Letter to the Duke of Norfolk," containing a "Postscript," in reply to the arguments adduced by Mr. Gladstone in his pamphlet on "Vaticanism."

A LAD by the name of Walker, sixteen years of age, and said to be under the control of Mungo Park, the African traveller, recently delivered a trance address in Liverpool, on the "Church of Rome and the Church of Christ."

THE *New York Daily Graphic* of Dec. 7, 1874 gives a very remarkable narrative, which has since been copied into a number of other papers, entitled, *Murder Committed by one of the Materialized*. It will be found in the *Medium* of March 26.

THE Catholic Archbishop of Toulouse, has been denouncing what he calls *Spiritism*, and ends by calling upon the faithful to "burn the books that treat of Spiritism." With his views of the authority of his Church, we can quite understand the reverend denouncer.

THE Rev. Charles Beard, of Liverpool, has recently issued a volume of Sermons, preached to his congregation, and entitled, *The Soul's Way to God*. Miss Frances Power Cobbe has written a notice of this volume in the *Theological Review* for April, and speaks very highly of it.

THE April and May numbers of the *Spiritual Magazine* contain the first and second portions of the two Lectures on Spiritualism delivered by Dr. Sexton at the Crystal Palace two years ago, and a characteristic article by Mr. William Howitt, on the Virgin Mary.

At Wilmington, U.S., the other day, a Baptist minister officiated at the funeral of a Jew, delivering a discourse from

an Old Testament text, and avoiding any controversial points. President E. G. Robinson, of Brown University, lately preached at King's Chapel (Unitarian), Boston.

MR. ALGERNON JOY, late Honorary Secretary of the British National Association of Spiritualists, has gone to America. He intends going straight through to California, and afterwards spending four months in different parts of the United States before returning.

THE *Spectator* of March 27, publishes a very able article upon Modern Spiritualism. Its tone is entirely fair, but the writer "cannot accept our theory on account of what he considers would be the confusion it must introduce into the ordinary business of life."

It is now stated that the anonymous donor of £1000 to the Swedenborg Society some time since, was the late Mr. Benjamin Atwood. Presentations have been made by the Society of more than three thousand copies of "The True Christian Religion," a large volume of eight hundred pages, to ministers of the various religious denominations.

DR. SEXTON'S Sunday evening services have so far proved a great success. Crowded audiences have attended. Goswell Hall is situated within a short distance of Aldersgate-street Station on the Metropolitan Railway. Great Northern, Midland, London Chatham and Dover, and Great Western carriages run into this station direct. The services commence precisely at seven o'clock, and terminate soon after half-past eight.

THE *Christian World*, referring to the lectures and publications called forth on all hands by the sermons of the Rev. Baldwin Brown on the subject of Future Punishment, remarks:—"Amongst other discourses we notice one by Dr. George Sexton, in the *Christian Spiritualist* for April—published by Smart and Allen, London House-yard, Paternoster-row—and which all persons interested in the subject will be glad to read. Several passages of it we should quote did space permit. Dr. Sexton's elaborate reference to the word translated "Hell" in our version of the Bible will be found to be full of instruction to persons unfamiliar with Hebrew or Greek."

THE Council of the British National Association of Spiritualists are trying their hands at establishing a Censorship for deciding on the value of University Degrees. Having completed all the work that there is to be done in connection with the promotion of Spiritualism, they purpose in future devoting themselves to an investigation into the intellectual attainments of their members. A few more such resolutions as that moved by Mr. Martin Smith—we fancy another hand may be detected in the wording of it—will make the Association supremely ridiculous in the eyes of all sensible men. We have now before us the Transactions of half-a-dozen of the most distinguished of the learned Societies in England, and in the list of their members we find no such invidious comparisons made—and the same remark would apply to all the rest—as that aimed at by the British National Association of Spiritualists.

DEAN STANLEY was recently installed as Lord Rector of St. Andrew's University. In his inaugural address to the students, the Dean lectured from a line of Homer which forms the inscription of the hall in which he spoke. He insisted that it was the function of both teachers and taught to have their minds fixed on greatness, and remarked that the humblest of individuals could be transformed by the grandeur of the associations inherited by him. The same transforming influence, he added, ought to be fostered as regarded institutions, it being removed equally from lofty patriotism and true philosophy to live in the presence of a great institution and to desire its destruction for the mere sake of destroying, or, worse still, for the sake of raising a war cry or rallying a broken party. The greatness of commercial cities was variable, and if lost might be regained elsewhere, but the inspiring atmosphere of a long academic past was a national treasure which could not be abandoned and recalled at will. The dean also discoursed at considerable length on greatness, as embodied in men, ideas, and books.

## Notices to Correspondents, &c.

:o:

FRIENDS in the various parts of the country will oblige the Editor by forwarding to him newspapers issued in their respective localities that may happen to contain any matter likely to prove interesting to Spiritualists, or in which statements may have appeared of an incorrect character—a very common occurrence—regarding Spiritualism. The paragraphs to which attention is called should be marked to save trouble.

A COPY of the *Christian Spiritualist* will be sent by the Editor to any Address in Great Britain and Ireland for twelve months, on pre-payment of 2s. 6d. in stamps. As it is highly desirable that copies should be distributed gratuitously in quarters where they are likely to have a beneficial effect, donations for that purpose will be thankfully accepted.

FUND for carrying on Dr. Sexton's Sunday Evening Services. Received:—D. H. W., £1 1s.

PROPAGANDIST FUND for supporting the SPIRITUAL MAGAZINE and CHRISTIAN SPIRITUALIST, and for enabling Dr. Sexton to visit provincial districts for the purpose of delivering lectures on Spiritualism where no societies exist, or where Spiritualists are too poor to pay a lecturer's fee and other expenses, consequent upon public meetings. Received:—

J. J. (Leeds).—Dr. Sexton will be in your neighbourhood at the end of the present month. Try and make arrangements for a lecture.

RAPHAEL M.—The "*Spiritual Magazine*" was commenced in January, 1860, and was edited by Mr. Thomas Shorter until the present year, when it passed into the hands of Dr. Sexton.

A THOROUGH REFORMER.—We cannot discuss the subject of Vaccination in these columns. Read Dr. Sexton's "*Vaccination Useless and Injurious*." You can procure it at our office, price 1s., or we will send it you on the receipt of 13 stamps.

ALFRED GREEN.—You will see by the advertisement on another page, that Dr. Sexton will deliver a discourse on the Moody and Sankey Revival, in Goswell Hall, on one of the Sunday evenings during the present month.

BOOKS, MAGAZINES, ETC., RECEIVED.—"Researches in the Phenomena of Spiritualism," by Wm. Crookes, F.R.S. (London: J. Burns). "Out of the Body; a Scriptural Inquiry," by James S. Pollock, M.A. (London: Rivingtons). "On Miracles and Modern Spiritualism," Three Essays, by Alfred Russel Wallace (London: James Burns). "The Triumph of Prohibition" (London: J. Kempster & Co.). "The Medical Eclectic," Edited by Alexander Wilder, M.D. and Robert S. Newton, M.D., January (New York: R. S. Newton, M.D.). "Spiritual Scientist" (Boston). "Religio Philosophical Journal" (Chicago: S.S.: Jones). "Esoteric Anthropology," by T. L. Nichols, M.D. (Malvern: T. L. Nichols). "A Proposal to Substitute the Spiritual for the Christian Era," by J. B. Newbrough, M.D. (New York). "Mesmerism and Its Healing Power," by Professor Adolphe Didier (London: Baillere, Tindall, and Cox). "Home and School, a Journal of Popular Education," March (Louisville: J. P. Morton and Co.). (American) "Spiritual Magazine," Edited by the Rev. Dr. Watson, April (Memphis, Boyle and Chapman). "Revue Spirite Journal D'études Psychologiques" (Paris: Bureaux Rue de Lille). "Dietetic Reformer," April (London: F. Pitman). "Herald of Health," April (New York: Wood and Holbrook, 13 & 15, Light Street.

As surely as God is good, so surely there is no such thing as necessary evil. For by the religious mind, sickness, and pain, and death, are not to be accounted evils. Moral evils are of your own making; and, undoubtedly, the greater part of them may be prevented. Deformities of mind, as of body, will sometimes occur. Some voluntary cast-aways there will always be, whom no fostering kindness and no parental care can preserve from self-destruction; but if any are lost for want of care and culture, there is a sin of omission in the society to which they belong.—*Southey*.

THE HEART.—Nature's original bible, scarcely to be recognized in the world's translation.



Now ready, beautifully bound in cloth, lettered, price 4s.

Vol. III. (for 1873) of

THE "NEW ERA,"

A JOURNAL OF ECLECTIC MEDICINE AND ANTHROPOLOGY.

EDITED BY GEORGE SEXTON, M.A., M.D., LL.D.,

THIS VOLUME contains over Two Hundred able articles, by leading writers, upon various subjects of the greatest interest to mankind. It is one of the best and cheapest works ever issued.

Office of the *Christian Spiritualist*, 75, Fleet-street, London, E.C.

AGENTS FOR THE SALE OF THE  
"CHRISTIAN SPIRITUALIST."

Bath .....	Mr. W. J. Hart, Union Passage.
Birmingham .....	Mr. J. C. Aston, 39, Smallbrook-street.
" .....	Mr. James Guest, Bull-street.
" .....	Mr. A. B. Matthews, 92, Snow-hill.
" .....	Mr. Clement Malins, 58, Suffolk-street.
Bristol .....	Mr. J. Hayward, 1, Corn-street.
Bolton .....	Mr. Winterburn, Deansgate.
Brighton .....	Mr. J. Bray, 82, St. James-street.
Burnley .....	Dr. Brown, 40, Standish-street.
Bury .....	Mr. J. Howard, Bell-lane.
Chorley .....	Mr. A. G. Leigh, Market Place.
Dublin .....	Mr. James Gerrard, 17, Clare-street.
Edinburgh .....	Mr. Peter Laurie, 38, Clerk-street.
Glasgow .....	Mr. W. Campbell, 324, Argyle-street.
" .....	Mr. J. Thompson, John-street.
Hull .....	Mr. J. L. Bland, 42, King-street.
Hastings .....	Mr. Clarke, Central Arcade.
Leicester .....	Mr. J. Bent, 1, Town Hall-lane.
Liverpool .....	Mr. A. W. Pullen, 36, Castle-street.
" .....	Mr. T. Newman, 93, Islington.
" .....	Mr. Coates, 126, West Derby-road.
London .....	Messrs. Smart & Allen, London House Yard, E.C.
" .....	Mr. J. Burns, 15, Southampton-row.
" .....	Mr. W. Richards, 7, Tachbrook-street, Pimlico.
" .....	Mr. M. Pittman, 2, Silver-street, Notting-hill.
Manchester .....	Mr. J. H. Jones, 16, tSretford-street.
" .....	Mr. J. Brown, 162, Broughton-road, Salford.
" .....	Mr. Edwin Kelly, 23, Medlock-street, Hulme.
" .....	Mr. J. Gilbert, Book Stall, Temperance Hall, Grosvenor-street.
Newcastle-on-Tyne .....	Mr. E. J. Blake, Grainger-street.
Nottingham .....	Mr. Sweet, 21, Broad-street.
Northampton .....	Mr. Rushton, Gold-street.
Parkgate .....	Mr. Carlisle, Postmaster.
Preston .....	Mr. John Harkness, 31, Church-street.
Rochdale .....	Mr. W. Avery, 208, Drake-street.
Seghill, Northumberland .....	Mr. J. Fenwick, Barrass-row.
Swindon (New) .....	Mr. Gregory, Faringdon-street.
" (Old) .....	Miss Ann, Cricklade-street.
Worcester .....	Mr. Morgan, Little Angel-street.

Other names, if sent to us by readers or booksellers, will be inserted. Readers and subscribers would greatly oblige us if their willingness to inquiries of booksellers and newspaper agents, as to their willingness to allow their names to appear as selling the *CHRISTIAN SPIRITUALIST*. Show bills can always be got direct from our Publisher in London, and should be asked for by trade collectors of country parcels.

TO NEWSPAPER PROPRIETORS, AUTHORS, &c.

**BANKS & SNELL**, Newspaper, Book, and General STEAM PRINTERS, are prepared to Estimate. Entirely new Type and Machinery. From 12 to 15 per cent. under most houses. Printers of the *CHRISTIAN SPIRITUALIST* and sundry works. Special advantages are offered for the benefit of Advertisement pages.

Estimates and specimens of Type forwarded on application. An extensive and well-selected assortment of Jobbing Types. **FIRST CLASS WORKMANSHIP, DISPATCH, AND ECONOMY GUARANTEED.**

**BANKS AND SNELL**, 23, Bouverie-street, Fleet-street, E.C.

Just published, 84 pages, price 1s.

**THE ENGLISH LANGUAGE SPELLED AS PRO-  
NOUNCED.** With Enlarged Alphabet of Forty Letters, a letter for each Distinct Element in the Language. A Plea for English Spelling Reform, with Specimen, &c.; the Difficulties of English Orthography removed.

BY GEORGE WITHERS.

London: Trubner & Co., 57, Ludgate-hill.  
Liverpool: J. Woollard, 54, Castle-street.  
Newcastle-on-Tyne: E. J. Blake, 49, Grainger-st.

**GOSWELL HALL**, 86, **GOSWELL ROAD**, E.C.

SUNDAY EVENING DISCOURSES

Will be delivered in the above Hall during May, 1875, as follows:

ON SUNDAY MAY 2nd.

**GEORGE SEXTON, M.A., LL.D.**

*Professor of Natural Science in the Royal Galileo Academy, Naples.*

Subject: RELIGION AND SCIENCE.

ON SUNDAY, MAY 9th.

**MR. F. R. YOUNG.**

Minister of the Free Christian Church, Swindon.

Subject: THE ASCENSION OF CHRIST; its Reality and Significance.

ON SUNDAYS, MAY 16, 23, and 30.

**DR. G. SEXTON,**

On the following subjects:—

ON SUNDAY, MAY 16th,

Subject: AN IMPARTIAL REVIEW OF THE REVIVAL MOVEMENT OF MESSRS. MOODY AND SANKEY.

ON SUNDAY, MAY 23rd.

Subject: THE THEORY OF HUMAN AUTOMATONISM; a Reply to Professors Huxley and Clifford on the Questions of the Freedom of the Will and the Spiritual Nature of Man.

ON SUNDAY MAY 30th,

Subject: CHRISTIAN MORALITY; its Nature and Value as an Ethical Code.

Assistance will be rendered in the Services by Mr. Parkes.

Doors open at 6'30. Service to commence at 7 o'clock.

Admission: Body of the Hall, Free; Reserved Seats, 1s.; Second Seats, 6d.

Goswell Hall is situated within a few minutes' walk of Aldersgate-street Station on the Metropolitan Railway. Great Northern, Midland, Great Western, and London Chatham and Dover trains run into this Station direct.

**PHOTOGRAPHY; a la Seance**, by Magnesium Light, or otherwise, as may be desired. On Mondays, Wednesdays and Fridays, by appointment. Fee, ONE GUINEA per SITTING. Address, F. PARKES, 6, Gaynes Park-terrace, Grove-road, Bow.

Price Sixpence.

**THE DAY OF PENTECOST AND ITS PHENOMENA.** A Sermon-Lecture delivered at Goswell Hall, Goswell-road, London, on Whit-Sunday Evening, May 24th, 1874, by FREDERIC ROWLAND YOUNG, Minister of the Free Christian Church, New Swindon, and formerly Editor of the *Christian Spiritualist*.

London:

E. W. Allen, 11, Ave Maria-lane, and Office of the *Christian Spiritualist*, 75, Fleet-street.

**REVUE SPIRITE**, Journal d'études psychologiques fonde par Allan Kardec, appears on the 1st of every month. Price 1 franc. Published by the *Societe Anonyme*, 7, Rue de Lille, Paris. Post Office Orders payable to M. Leymarie.

The best Book for Inquirers—Third Edition, price 3s., with Appendix.

**WHERE ARE THE DEAD? or, SPIRITUALISM EXPLAINED.** By FRITZ. Price 3s.

London: J. BURNS, 15, Southampton-row, W.C.

**EXPERIMENTAL PROOFS THAT THE EARTH IS A PLANE;** with Particulars of the £1,000 Wager, made between John Hampden, Esq., and Alfred R. Wallace, Esq., F.R.G.S. A pamphlet—ten engravings—sent post free for six stamps, addressed to "Parallax," 8, Barnards' Inn-chambers, Holborn, London.

Now Ready, Price Sixpence.

**GOD AND IMMORTALITY**, viewed in Relation to MODERN SPIRITUALISM. A Discourse delivered in the City Hall Saloon, Glasgow, on Sunday Evening, February 23rd, 1873, by **GEORGE SEXTON, M.A., LL.D.**

WORKS BY THE SAME AUTHOR.

Price Threepence,

**THE PSYCHOLOGY OF MACBETH.**

A Lecture delivered before the Psychological Society of Glasgow, on May 4th, 1869.

"The lecture is a full, careful, and philosophical treatise on the Shaksperian tragedy. Dr. Sexton makes the most patient analysis of the character of the Thane; and in his conclusions, generally speaking, the student will readily acquiesce.—*The Era*."

Price Sixpence.

**LIFE ASSURANCE, ITS ASPECTS AND ITS CLAIMS.**

"We must admit that it is a production of singular ability."—*The News*. "The arguments in favour of Life Assurance are the soundest, strongest, most convincing, we have ever had placed before us. They are unanswerable."—*Constitutional Press*.

Price Eightpence.

**HOLLINGSWORTH AND MODERN POETRY.**

With Selections from Hollingsworth's Poems in the Anglo-Saxon language.

Dr. Sexton's Essay is interesting alike for its advocacy of truth as the ultimate test of beauty, and for the sterling knowledge of books and book-men which peeps out on every page."—*Biological Review*.

"Dr. Sexton has succeeded in the task of making us familiar with the poet, and of fully appreciating his works; the poet, who is fortunate enough to have an editor as zealous, jealous, and able as the editor of 'Hollingsworth's Works,' need not be apprehensive of the coldness or neglect of the world."—*Constitutional Press*.

Third Edition, cloth lettered, price 1s.

**VACCINATION, USELESS AND INJURIOUS.**

"A splendid specimen of sound logic, good sense, and perfect reasoning. Wherever a branch league is formed, Dr. Sexton's work should form a part of Anti-Vaccination literature."—*Medical Freedom*.

"Dr. Sexton is a master of the subject, and he has here made a complete exposure of the worthlessness of Vaccination as a preventive of small-pox. The injurious consequences of the practice of poisoning the blood, and the absurdity of the Vaccination theory, are treated in a forcible and interesting manner. Every Anti-Vaccinator who wishes to have an answer to the objections of opponents, and strong reasons for opposing Vaccination, should procure Dr. Sexton's lecture.—*Co-operator*."

Just Issued, Third Edition, Price Fourpence.

**THE ANTIQUITY OF THE HUMAN RACE.**

Price One Penny.

**THE CLAIMS OF MODERN SPIRITUALISM ON PUBLIC ATTENTION.**

An Oration delivered at the Cavendish Rooms, London, on Sunday evening, May 18th, 1873.

Price One Penny.

**HOW I BECAME A SPIRITUALIST.**

An Oration delivered at the Cavendish Rooms, London, on Sunday evening, June 8th, 1873.

Price Twopence.

**SPIRIT MEDIUMS AND CONJURORS.**

An Oration delivered at the Cavendish Rooms, London, on Sunday evening, June 15th, 1873.

"We advise the magicians to avoid Dr. SEXTON as they would a scorpion, for he has evidently a very powerful sting, and knows how to use it."—*Public Opinion*.

"As the Conjurors commenced the attack it was good generalship to carry the war into the enemies' country, as he (Dr. Sexton) does with great success; for the Conjurors, having largely advertised their ability to do all that spirit mediums do, the Doctor does all the Conjurors tricks, explaining the *modus operandi*, and defies them to make good their boast of imitating any of the phenomena attendant on the medium under the like conditions, so that it must be conceded that the Doctor has beaten the Conjurors with Iota's £1,000 to back them."—*Vanity Fair*.

Price Twopence.

**IF A MAN DIE SHALL HE LIVE AGAIN?**

An Oration delivered at Goswell Hall, London, on Sunday Evening, January 11th, 1874; and, SPIRITUALISM AND ITS CRITICS, a portion of an Oration delivered in the Co-operative Hall, Bury, on Tuesday Evening, February 24th, 1874.

Price One Penny.

**A DEFENCE OF MODERN SPIRITUALISM.**

Being the Opening Speech of Dr. Sexton in a Debate with Mr. G. W. Foote, held at the New Hall of Science, Old-street, London, on Tuesday and Thursday Evenings, March 24th and 26th, 1874.

Now issuing in Parts, Sixpence each, to be completed in One Volume, Cloth Lettered, Price 5s.

**THE LUNGS IN HEALTH AND DISEASE.**

Comprising the Anatomy and Physiology of the Organs of Respiration, and the Diseases to which they are liable, with Eclectic and Hygienic Treatment, showing that Consumption is not incurable.

**PORTRAITS OF DR. SEXTON.**

Large Photograph, for Framing, 5s. Carte-de-Visite, 1s.

May be had at the Office of the *Christian Spiritualist*, 75, Fleet-street, London, E.C.

Now ready. In one large octavo volume, cloth lettered. Price 10s. 6d.

**THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM.**

By EUGENE CROWELL, M.D.

*NOTICES OF THE PRESS.*

"Dr. Crowell, unlike many of the Spiritualists, plants himself on the firm rock of the Bible. He accepts the Scriptures as a divine revelation with the reverent fervour of the true believer. . . . He sees in Spiritualism incontestible proof of the truth of the Sacred Word. It is to show how history, as told in the Bible, repeats itself in the phenomena of Spiritualism that his book is written."—*San Francisco Evening Bulletin*, Oct. 31, 1874.

"Dr. Eugene Crowell has made an important contribution to the literature of Spiritualism in 'The Identity of Primitive Christianity and Modern Spiritualism.' . . . It is written in a temperate style and with evident fairness, and is especially remarkable for the amount and aptness of the evidence adduced. Readers who desire to know just what intelligent Spiritualists believe will find this book well worth their attention."—*Boston Literary World*, Nov. 1874.

"Dr. Crowell has applied himself to the study with singular candour, and results that bear the colour of plausibility to say the least."—*New York Golden Age*, Oct. 24, 1874.

"The author is one of the most respected and intellectual of our Brooklyn physicians. . . . The work itself is written with great ability. . . . Many of the narratives in Dr. Crowell's book are of thrilling interest. . . . The work, no doubt, will have a large circulation."—*Brooklyn Daily Eagle*, Oct. 24, 1874.

"Dr. Crowell's book on Spiritualism is an elaborate, interesting volume, giving an account of the author's studies in this extraordinary subject. The effort of the book is to prove that the higher teachings of modern Spiritualism are identical with the teachings of Christianity."—*New York Herald*, Nov. 29, 1874.

"In the book before us Dr. Crowell tells us that he used to be a Materialist, but was converted from that error by the facts of Spiritualism. . . . It is to be allowed that he writes (as certainly many Spiritualists do not) in a calm, serious, candid, and respectful way. . . . He evidently is a sincere inquirer after truth, and presents many curious facts and analogies, and some specious reasonings. . . . We are content to abide the results of the careful scrutiny to which sooner or later these alleged phenomena must be subjected so long as they are not pressed into the service of infidelity and irreligion (as commonly they have been) we have no reason as Christian journalists to oppose them."—*The Advance* (of Chicago), Dec. 3, 1874. (*Presbyterian Church Organ*.)

London: Office of the *Christian Spiritualist*, 75, Fleet-street, E.C.

**THE CRUSADE. A Popular and High-Class Journal,**

Devoted to the Promotion of the Great Temperance Reformation. Price 1d.; Post free, 1½d. Twelve Numbers, Post free, 1s. 6d. Published on the 1st of each month, by the Editor, The Holmes, Betchworth, near Reigate; and by A. Heywood & Son, 56 and 58, Oldham-street, Manchester, and 4, Catherine-street, Strand, London, W.C.

Printed for the Proprietor (G. SEXTON), by BANKS & SNELL, 23, Bouverie-street, E.C.; and Published by SMART & ALLEN, London House Yard, Paternoster-row, E.C. April, 1875.

